LIVING UNDER FIRE

The Art of True Living
in a Violent World

Dr. Venkata Rao
Potluru

Dedicated to

Those who look beyond the horizon of the self,

who listen beyond the noise of thought,

and who touch the infinity that is always here.

Introduction

In a world aflame with conflict, violence, and division, we find ourselves living under constant fire — not only the outer fire of wars and social turmoil but also an inner fire that silently consumes us from within.

Dr. Venkata Rao Potluru, in his earlier book Operating Under Fire, shared his experiences as a surgeon working in a war-torn region. There, amidst the chaos and the immediate urgency of saving lives under bombs and gunfire, he came face-to-face with the raw, undeniable reality of life and death. He discovered that while physical wounds could be treated on the operating table, the deeper wounds of humanity — fear, hatred, and psychological conflict — demanded a different kind of healing.

In Living Under Fire, the author now turns his compassionate and penetrating gaze inward, inviting us to examine the fires that burn in each of us. We are conditioned to focus on external crises: wars, political battles, social injustice. We seek to reform society through movements, revolutions, and laws. But these efforts often fail to bring about real change because they address symptoms, not the source.

The true source of conflict and suffering, Dr. Potluru reveals, lies within us — in the self. This self, which we guard so carefully and identify with so completely, is a construct of thought and memory, a continuous movement sustained by fear, desire, ambition, and the relentless urge to become something more. This restless movement of the self is the inner fire that gives rise to the outer fires we witness in the world.

The self creates division — between individuals, communities, and nations — and this division inevitably leads to conflict. As long as the self exists as the centre of our psychological existence, we are bound to perpetuate violence, both inwardly and outwardly.

This book is not a prescription, a set of techniques, or a collection of comforting beliefs. It is, instead, an invitation to look deeply and directly at the self — to observe its subtle movements without judgment, without suppression, without escape.

Through this direct seeing, Dr. Potluru guides us to perceive the falsity of the self — to see it not as an essential core but as a bundle of memories, images, and projections. In seeing this clearly, choiceless awareness arises naturally — an awareness that does not choose, does not control, does not compare.

Choiceless awareness is a profound flame of attention. It is a state in which the mind is wholly attentive, silently watching without interference from the past or anticipation of the future. In this sacred space of total observation, the fire of the self begins to extinguish itself naturally, without effort or conflict.

When the self subsides, there is a profound transformation. A mind free of the fires of conflict, desire, and fear becomes a vast, clear space where compassion and intelligence can flower effortlessly. In such a mind, love is no longer entangled with attachment or possession; it becomes a vast, unconditioned movement, touching all life without measure.

Living Under Fire is a gentle but urgent call to each one of us to see that we are the world, and the world is us. When we

transform ourselves deeply and inwardly, we transform the world outside. To live under fire is to live amidst challenges and provocations without being consumed — to discover a way of living that is whole, fearless, and profoundly sacred.

In this spirit, the author offers these pages not as final answers but as an open invitation to inquire together into the art of true living — to meet the fires of life with clarity and compassion, and perhaps, to discover within ourselves a flame that illuminates but does not burn, that warms but does not consume.

A flame that is the essence of true living.

If this book touches even a few hearts and sparks a quiet flame of inquiry and compassion, it will have served its purpose.

Dr. Venkata Rao Potluru

Consultant Surgeon and Author

Operating Under Fire* & *The Timeless Awareness

Contents

Dedicated to **2**

Introduction **3**

The World in Flames **8**

What is the Self? **11**

The Fire of Desire **17**

The Fuel for the Self **19**

The nature and structure of thought **22**

Facing Fear Without Escape **53**

The Art of Choiceless Awareness **59**

Aloneness and Solitude **71**

Relationship as a Mirror **74**

Ending the Fire of Becoming **82**

Beyond the Fire — The Vast Silence **85**

The Art of Attention **88**

Meditation **98**

The universe is in meditation **107**

The Flame of True Living **116**

Order **119**

Violence **129**

On God **137**

On love **152**

On Life **157**

On creation **184**

On religion **196**

Revolution **202**

World peace **215**

True education.....219
Final Invitation.....228
Questions and Answers.....240

The World in Flames

"The outer disorder is but a reflection of the inner chaos we refuse to face."

We look out at the world and see fires everywhere — wars that tear apart nations, poverty that grinds the human spirit, violence in the streets and in the home. Each day brings news of new conflicts, of children orphaned by bombs, of refugees wandering in search of safety, of people clinging to fragments of hope amidst ruin. We see religious hatred boiling over, political divides deepening, and endless struggles for power and security.

But if we look deeply, we see that this outer chaos is not separate from us. It is not some distant drama staged by others, unrelated to our own lives. It is the surface expression of an inner fire — the disorder within each one of us.

Most of us are conditioned to blame: we blame governments, corrupt leaders, religious authorities, systems, or our neighbours. We say society is responsible, as though society is something apart from us. Yet society is the collective expression of our individual desires, fears, ambitions, and conflicts. We are society; it is built by each one of us through our daily thoughts and actions.

The wars on the outside begin as wars within. The violence we see in the streets is born in the violence of our own hearts — the violence of comparison, of wanting to be superior, of holding tight to our beliefs and images. We seek security in identities — national, religious, ideological — and in that search, we create division. From division comes conflict; from conflict, hatred and destruction.

Look at your own life closely. Observe how quickly anger rises when someone contradicts you, how easily jealousy burns when another succeeds, how the need to dominate or to submit shapes your relationships. These are the seeds of the same violence that we condemn in the world. We want peace outside while nurturing conflict within; we want order outside while carrying confusion and contradiction inside.

We invent reforms, new systems of government, new laws, hoping that structural changes will heal the human heart. But no revolution in society can be real or lasting unless there is a revolution in the individual psyche. We change outward forms, but the content — the self with its greed, fear, and craving for power — remains the same. Like putting on new clothes, we change our political parties or religious affiliations, yet inwardly remain violent and self-centred.

Can there be peace in the world if each one of us is ambitious, competitive, and driven by fear? Can there be harmony if we are forever comparing ourselves with others, seeking to become something more?

To truly bring about change in the world, we must begin with the fire burning in our own hearts and minds. This is not an easy path. It demands tremendous honesty, a willingness to look at oneself without illusion or defence. It means observing our own anger, our own pettiness, our attachments, our subtle forms of violence — not to condemn them, not to suppress them, but to understand them completely.

Understanding is not an intellectual activity. It is a movement of deep perception, a seeing without the interference of the past. When we see clearly, without distortion, there is immediate transformation. The problem is not "out there" to be solved by others; it is here, in each one of us.

The world is what it is because each one of us is what we are. If we are inwardly confused, our actions will create further confusion. If we are inwardly at peace, if we are free of the fires of greed and hate, our actions will naturally bring about order and harmony.

A mind that is caught in conflict cannot create a peaceful world. Only a mind that has understood its own violence, its own movement of becoming, can act without sowing further seeds of disorder.

So, the real question is not "How can we change the world?" but "Can I understand myself so deeply that the inner fires of conflict and fear are extinguished?"

This is the true revolution — a revolution not of ideologies or political systems, but of human consciousness itself. It is not something to be achieved in the distant future, but something that must begin now, in each moment, in each relationship, in each thought.

To see the world in flames and to realize that the source of that flame is within oneself is both a great challenge and a great opportunity. It is an invitation to step out of the endless cycle of blame and reaction, and to discover a new way of living — a life rooted in clarity, compassion, and deep inward silence.

When we truly understand this, perhaps then we will act not as separate individuals seeking personal security, but as human beings living together on a sacred earth. Then, maybe, the outer fires may finally begin to subside, as the inner fire of the self ceases to consume us.

What is the Self?

"The self is a story woven by thought; to see its movement is to step beyond its web."

We speak so easily of the self — “I must protect myself,” “I want to fulfil myself,” “I am hurt,” “I am proud.” But what is this self that we guard so fiercely and nurture so carefully? We seldom pause to inquire deeply into its nature because to question the self is to question the very foundation of our psychological existence.

The self is not a single, unified entity. It is a complex movement — a bundle of memories, images, experiences, and ideas that we have accumulated over time. From childhood, we are given a name, told who we are, compared with others, and conditioned to think of ourselves as separate, unique entities striving to become something more. We construct an image based on our successes and failures, our pleasures and pains, our beliefs and fears.

This self is the centre of our psychological world. It is the “me” around which every thought revolves. It defines itself through identification: with family, nation, religion, property, and ideology. It is constantly seeking security in these identifications, yet it is perpetually in conflict, perpetually unsatisfied.

Because the self is always becoming — wanting to be more successful, more virtuous, more enlightened — it is never at rest. It is a movement of desire and fear, of pleasure and pain. It lives in the memory of yesterday and the projection of tomorrow, rarely encountering the freshness of the present moment.

Can there be love where the self dominates? Love implies total vulnerability, a freedom from possession and demand.

But the self is always calculating, always measuring what it can gain or lose. It transforms relationship into a battlefield of expectations and disappointments.

The self is also the root of conflict. As long as I see myself as separate from you, as long as I cling to my opinions, my images, my desires, there must be division. And where there is division, there is inevitably conflict — within and without.

Can we look at this self without judgment or condemnation? Can we observe it as we would watch a bird in flight — attentively, silently, without trying to alter or control?

This observation is not analysis. Analysis involves a fragment of the mind examining another fragment, which only perpetuates division and conflict. True observation is choiceless — a seeing without the observer. In this clear seeing, the self, with all its noise and agitation, begins to lose its grip.

When the movement of the self is understood, not intellectually but deeply, there is a natural ending of its domination. In this ending, there is a great freedom — not the freedom to do as one pleases, which is merely another movement of the self, but freedom from the very structure of the self.

In that freedom, there is a different quality of mind — a mind that is quiet, open, and capable of profound love and compassion. This mind does not act from a centre; it moves without effort, without motive. It is in this freedom that true relationship, true creativity, and true living begin.

To inquire into the nature of the self is perhaps the most sacred journey one can undertake. It is the foundation of real transformation and the beginning of peace within oneself and in the world.

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The Self and the Falsity of It

"The self is a shadow that flees in the light of clear seeing. In the quiet dawn of understanding, there is no self — only the song of life unfolding in freedom."

What is the self?

From the moment we are born, an image of "me" begins to take shape. It is carved by family, society, culture, religion, and experience. We carry this image everywhere, believing it to be our true essence.

This self says: "I am this story, these successes, these wounds, these fears, these hopes."

But what is it, truly?

The self is not a fixed, eternal entity. It is a bundle of memories, a continuous movement of thought anchored in the past and projecting into the future. It is a fragile construction, endlessly seeking security and continuity.

Why is the self false?

The self is false because it is a product of thought, and thought is always limited, fragmentary, conditioned.

- The self is divisive, creating separation: "me" versus "you," "us" versus "them."
- It is rooted in the past, never alive to the freshness of the present.
- It lives in a constant state of comparison and conflict, always striving to become something more.

- It is inherently insecure, relying on approval, achievement, and image for its sense of worth.

When we look deeply, we see there is no permanent "I" — only a restless flow of memories, desires, fears, and projections.

Why do we cling to it?

The self gives a comforting illusion of continuity. It promises identity, stability, and belonging in a world of constant change.

Yet in clinging to this illusion, we create conflict, loneliness, and endless psychological suffering. The effort to strengthen or protect the self only deepens our bondage.

How to be free of the self

Freedom from the self is not achieved by suppression, discipline, or effort. Any attempt to destroy the self strengthens it, because the very effort is born of the self — the "me" trying to become "better."

Krishnamurti pointed out: "To understand the self is the beginning of freedom."

Observation without judgment

Begin by simply observing. Watch your thoughts, emotions, reactions — not as something to control or change, but as they are.

See how quickly the mind identifies, compares, condemns. See the movement of fear and desire, the subtle self-protection.

This is not an intellectual analysis, but a silent, choiceless awareness. In that seeing, there is clarity.

Seeing the whole movement

When the whole structure of the self is seen without escape, without resistance, there is a natural ending of it.

The mind that sees the falsity of its own movement completely does not need to struggle to end it — it falls away like a dry leaf.

The flowering of freedom

When the self is absent, there is no centre demanding continuity. In this absence, there is vast space, a quietness not born of control, but of understanding.

From this emptiness, compassion flowers. Action arises not from ambition or fear, but from intelligence and love.

Then relationships are no longer a ground for conflict, but a mirror of affection. Life becomes a gentle unfolding, a movement without friction.

The true revolution

The ending of the self is the true inward revolution — a silent, radical transformation that no outer system, belief, or method can impose.

It is not a future goal. It begins now, in the quiet, honest observation of our daily living.

This freedom is not something distant or esoteric. It is here, in the simple act of seeing oneself truly.

In that seeing, there is the ending of fear, and in that ending, a new innocence, a new love, a new way of living.

“When the self ends, what remains is not emptiness, but the vastness of life itself — silent, limitless, sacred.”

“The self is a bundle of memories, a movement of thought in time; when this movement ends, there is freedom, and in that freedom lies true living.”

When there is no self, no thought, the heart opens like a wild flower at dawn — and in that gentle unfolding, love is.”

The Fire of Desire

"Desire is the flame that blinds the eye to the simple beauty of what is."

Desire is at the very heart of human existence. It is a flame that drives us to seek, to achieve, to become. From childhood, we are conditioned to desire — toys, praise, approval, success, power, pleasure. As we grow, this flame only intensifies, taking new forms: the desire for wealth, for status, for recognition, for spiritual attainment.

Desire promises fulfilment, yet it often leads to conflict and sorrow. We desire something, and in that desire lies the seed of fear — fear of not attaining, fear of losing, fear of not being enough. Desire is closely tied to pleasure. We remember a pleasurable experience — a moment of joy, a kind word, a touch, a success — and thought begins to chase it, to repeat it, to hold on to it. This pursuit of pleasure sustains the fire of desire.

But desire is not just about gross material things. It takes subtle forms — the desire to be virtuous, to be spiritually enlightened, to become someone important in the eyes of others. Even the desire to be free from desire is still a form of desire, a subtle and cunning movement of the same flame. Can we look at desire directly, without running away into suppression or indulgence? Can we see how it moves in the mind and shapes every aspect of our lives?

Observe how desire arises. There is first a sensory perception — seeing a beautiful object, a person, an idea. Then thought intervenes, creating an image and projecting pleasure into the future. From this image is born the urge to possess, to hold, to continue. In this process, thought is constantly feeding desire, strengthening it.

We think we can control desire by disciplining it, by forcing ourselves to conform to certain moral codes or spiritual practices. But control is merely another form of conflict, and conflict only adds more fuel to the fire.

Instead of controlling or indulging, can we simply watch desire as it arises? To watch without choice, without resistance, without saying "this is good" or "this is bad." In such silent, choiceless observation, desire begins to reveal its structure and its whole movement.

When desire is fully seen, there is a natural intelligence that operates — not the intelligence of thought, but an intelligence that comes from direct perception. In that intelligence, desire loses its grip; it withers like a flame that has no fuel.

This does not mean the ending of joy or love. On the contrary, when the mind is free from the restless chasing of desire, there is a deeper joy — a joy that is not dependent on objects or experiences. There is a sense of freshness and wholeness in each moment.

A life driven by desire is a life of endless becoming, always dissatisfied, always seeking. A life free from the tyranny of desire is a life of being — simple, direct, and profoundly alive.

To live under fire is to live amidst desires and not be burnt by them. It is to see desire clearly and, in that seeing, find freedom. This is not a goal to be achieved tomorrow but an understanding to be discovered now, in each movement of thought and feeling.

The Fuel for the Self

"The self is sustained by the past and fed by tomorrow; in seeing this, the fire loses its flame."

The self, as we have seen, is not a fixed entity but a continuous movement — a process sustained by thought, memory, and desire. It is like a fire that requires constant fuel to keep burning. To understand how this self maintains its continuity, we must look deeply into what feeds it moment by moment.

Thought is one of the primary fuels of the self. Thought, born from memory, creates the image of "me" — my experiences, my knowledge, my achievements, my wounds. This image becomes the centre around which all activity revolves. From this centre, thought projects itself into the future, creating ideals, goals, and patterns of becoming.

Another powerful fuel is time. Psychological time — the movement from "what is" to "what should be" — sustains the self. We are always trying to become something: more successful, more powerful, more virtuous, more enlightened. This movement of becoming gives the self a sense of continuity and purpose, even if it inevitably leads to conflict and frustration.

Comparison is also a subtle but potent fuel. From childhood, we are taught to compare ourselves with others — in school, in family, in society. "I must be better than him," "I must not fail like her," "I must reach higher." Through comparison, we build the idea of the self as separate, as something to be perfected or defended.

Attachment is another element that sustains the self. We are attached to people, to ideas, to possessions, to experiences.

These attachments create a sense of identity and security. But in this clinging lies fear — fear of loss, fear of change, fear of being nothing.
Pleasure, too, is a subtle nourishment for the self. We chase after pleasurable experiences, trying to repeat and prolong them. The memory of pleasure strengthens the sense of "me," giving it importance and continuity. Even the pursuit of spiritual pleasure — visions, mystical experiences, ecstatic states — can become food for the self, creating a refined yet equally binding cage.

Can we see how every movement of thought, every act of identification, every pursuit of psychological security fuels this fire? To see it is not to judge or condemn, but to become intensely aware of its subtle operations.

When we observe this movement without choice, without the intention to control or transform it, there is a profound understanding. In that understanding, the fuelling of the self naturally subsides, just as a flame dies when deprived of oxygen.

This is not a process of suppression or renunciation. It is not about withdrawing from life or relationships. On the contrary, it is the beginning of true relationship, true participation in life. When the self is not constantly being fed, there is space — a vast inner silence where love, compassion, and intelligence can flower.

A mind that is not occupied with feeding the self is a free mind. It acts without the shadow of motive; it responds freshly to each moment. Such a mind does not create conflict because it does not operate from a centre that needs to be defended or asserted.

To live under fire means to be surrounded by all the provocations to sustain the self and yet not be caught by them. It means to live in the world fully, to see the

movements of the self with clarity, and to remain untouched by its demands.

In this clarity, there is an ending — an ending of the psychological continuity of the self. And in that ending, there is an entirely new way of living, a new dimension of being that is beyond all becoming and all division.

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The nature and structure of thought

Is thought an evolutionary error?

Krishnamurti did not explicitly say that thought is an "evolutionary error" in a biological or scientific sense. Rather, he pointed out that thought has a limited, functional role, and the problem arises when thought moves beyond its practical domain and tries to resolve psychological or existential issues.

The proper place of thought

Thought, according to Krishnamurti, is the result of memory, knowledge, and experience — essentially the response of the past. It is necessary and useful in certain areas:

- For communication
- For technical and scientific understanding
- For organizing daily life

However, thought is always old because it is based on past impressions.

Where thought becomes a source of conflict:

The trouble begins when thought enters the realm of psychological problems:

- Trying to achieve security in relationships through images and expectations
- Seeking lasting peace through belief systems or ideologies
- Projecting ideals and then struggling to become something other than "what is"

When thought, which is inherently divisive and time-bound, tries to address these areas, it inevitably brings conflict and fragmentation.

Why Krishnamurti didn't call it an "error"

Krishnamurti did not describe this as an error in an evolutionary sense, because "error" suggests that nature made a mistake. Rather, he invited us to see the nature of thought clearly, to understand its limits.

Once you understand the limitations of thought deeply — not merely intellectually — there arises a natural silence, a space beyond thought. In that space, there is freedom from the conflict and sorrow that thought creates when it oversteps.

In Krishnamurti's spirit

"Thought is necessary to function, but psychologically it divides, isolates, and creates conflict. When the mind sees this completely, there is an ending of the psychological movement of thought, and in that ending, there is a totally different dimension."

So, is it an evolutionary error?

- Not exactly an "error" — rather a tool that has gone beyond its necessary use.
- Not something to condemn or suppress — but to understand and see without distortion.
- In that clear seeing, thought naturally falls silent where it is not needed.

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Questioner: Sir, may I ask you something very fundamental? Is thought an evolutionary error? Has nature gone wrong in creating thought?

Answer: It is a good question, sir. Let us examine it together, without any conclusions. Thought, as we know it, is the response of memory, knowledge, and accumulated experience. It is the past operating in the present. It has given us tremendous advances in technology, medicine, communication. It is essential in the practical world.

Questioner: So thought is necessary?

Answer: Of course. To speak, to write, to build a bridge, to plant a tree — we need thought. But you see, the problem begins when thought moves into the psychological realm, where it seeks security, permanence, and identity.

Questioner: Could you explain that further?

Answer: When thought tries to understand love, it reduces it to a memory, an image, a possession. When it tries to overcome fear through analysis, it only strengthens fear. Thought, by its very nature, divides — it is always measuring, comparing, seeking continuity. In relationship, this creates conflict because each person holds an image of the other, and these images collide.

Questioner: But isn't it natural to think about oneself, to plan for the future?

Answer: Planning for practical matters is necessary — to catch a train, to plant crops. But psychological becoming — the endless striving to become something inwardly — is the root of conflict. You are forever trying to become better,

nobler, more virtuous. This becoming is based on comparison and measurement, which are the movements of thought.

Questioner: So, is thought not capable of bringing about inner change?

Answer: No, sir. Thought cannot transform the mind because thought itself is the past. Real transformation happens when there is direct perception — seeing "what is" without the interference of thought. In that seeing, there is action, and that action is instantaneous.

Questioner: But how can one see without thought? Is that not a contradiction?

Answer: It is not a contradiction if you understand that the observer is the observed. When you see anger, you say, "I am angry." But who is this "I"? It is still thought — a fragment, an image saying, "I must control anger." But in reality, you are that anger. When you realize this deeply, there is no duality, no struggle to overcome. There is only the pure fact of anger without the observer observing it, and in that total attention, it dissolves.

Questioner: Is this what you call choiceless awareness?

Answer: Yes. Choiceless awareness is to observe without any direction, without any motive to change or condemn. Just to watch, as you watch a bird in flight or a leaf trembling in the breeze — without naming, without judging. In that awareness, there is a tremendous sense of freedom and freshness.

Questioner: But is this silence not just another state to be achieved by effort?

Answer: No. Any effort implies a motive, a goal to be achieved, and that again is the movement of thought. Silence is not something you cultivate. It comes naturally when thought understands its own limitations and becomes quiet. In that silence, there is no centre, no self. It is not the silence of a dead mind, but a living, vibrant stillness.

Questioner: What happens in that silence? Is there something beyond?

Answer: Perhaps. When the mind is completely quiet, when the self is absent, there may come into being something that is not of time, not of thought — something sacred. But to seek it is to miss it, because the seeker is still the self, still thought in motion. The sacred cannot be invited. It comes unbidden, as a breeze enters through an open window. Your task is only to keep the window open, to keep the mind free of clutter.

Questioner: So, thought is not an evolutionary error, but a tool that we have misused?

Answer: Exactly. Thought is not to be condemned or worshipped. It is a necessary instrument, but it must know its place. When it becomes the master instead of the servant, it leads to confusion and sorrow. To see this clearly is the beginning of intelligence.

Questioner: But society conditions us to live through thought — to compare, to compete, to become. How can one be free of this conditioning?

Answer: By seeing it. Not trying to fight it or escape from it, but by observing it without choice. When you see a dangerous snake, you do not analyse it or argue with it —

you move away instantly. Similarly, if you see the danger of psychological thought completely, it drops away naturally.

Questioner: Is this freedom gradual, or does it happen all at once?

Answer: Truth is not of time. You cannot gradually become free. Either you see, or you do not. The very perception is the action. The idea of gradual transformation is a trick of thought to postpone, to avoid the challenge of immediate change.

Questioner: Is there hope for humanity, then? Given our violence, our greed, our deep-rooted divisions?

Answer: Hope, as we generally understand it, is another form of postponement. What matters is not hope, but seeing what is true now. If even one human being understands this deeply and lives it, that person becomes a light to the world. The revolution begins in oneself, not in the outer structures.

Questioner: Thank you, sir. This feels so immense, so different from everything we are taught.

Answer: Yes, sir. It is immense because it is simple. Not simplistic, but simple in the sense that it is direct, unburdened by tradition or authority. To see clearly, the mind must be free — and in that freedom, there is a sacredness beyond all measure.

In this dialogue, we have journeyed into the subtle workings of thought — its rightful place, its dangers, and its limitations. We have seen that thought, though essential for practical life, becomes a source of deep conflict when it invades the psychological realm.

When thought tries to shape love, it becomes attachment. When it tries to control fear, it breeds further fear. When it seeks peace, it creates division and struggle.

Krishnamurti invites us to observe this movement without condemnation or resistance, to see thought clearly for what it is — a useful servant, but a dangerous master.

In that deep seeing, there arises a natural silence — not the silence of suppression, but the silence of understanding. In this silence, there is no centre, no becoming, no conflict. There is only pure being.

From this ground of stillness, a different dimension of life opens — a space where the sacred may enter, uninvited, unimagined.

The invitation, then, is not to escape from thought, nor to worship it, but to meet it directly, to look at it as one looks at a clear sky or a quiet lake — without the burden of the past, without expectation.

In this seeing lies freedom. In this freedom, perhaps, is the essence of true revolution — not in the world outside, but in the depths of one's own mind and heart.

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Because the dissolution of thought at its very root is vital, we have woven many sections of questions and dialogues to gently awaken the reader's mind, guiding it toward a profound inner transformation.

To reiterate

Seeing the nature of thought

Krishnamurti often emphasized that thought, while necessary for practical life, is fundamentally divisive and limited when it moves into the psychological realm.

Thought is born from memory, knowledge, experience — it is always of the past.

When thought enters into relationships, into self-image, into desire for psychological security, it inevitably creates conflict and sorrow.

Why do we not drop it immediately?

When we see a dangerous snake or a bottle of poison, we do not hesitate — we drop it instantly.

But with thought, we do not act so directly. Why?

Because thought is not just an external tool — we are thought. Our sense of self, our desires, our fears, our ambitions — all are built on thought.

To drop thought psychologically means to drop the self. And this is where fear arises.

Can thought be "dropped" by effort?

Krishnamurti said effort implies conflict.

When you "try" to drop thought, there is a division: the "me" who tries to control thought, and the thought itself.

This division is itself another movement of thought. So, any effort to suppress or control thought only strengthens it.

Seeing completely, not acting through will

Krishnamurti suggested that when you see the truth of something completely, there is no choice — action happens naturally.

When you see the danger of a cliff edge, you step back immediately, without effort.

Similarly, when you see — not intellectually, but deeply and wholly — that thought is the source of division, conflict, and sorrow, it naturally loses its psychological grip.

This seeing is not analytical or gradual; it is a total perception in the moment.

Choiceless awareness

The key is choiceless awareness — watching thought as it arises, without condemning, controlling, or justifying it.

When you observe without interference, thought reveals its movement: its habits, its subtle forms of desire, its defensive mechanisms.

In this silent observation, thought begins to quiet down on its own, because the energy that was fuelling it through identification and resistance is no longer given.

Effortless dropping

The “dropping” of thought is not an act of will but the natural outcome of deep understanding.

When you truly see the falseness of something, it falls away like a leaf in autumn — silently, effortlessly.

“When the mind sees the whole movement of thought without fragmentation,

it is quiet, not because it is forced, but because the seeing itself is the ending.”

Rather than trying to drop thought forcefully, can you watch it gently — without motive?

Can you see each thought as it arises, as a movement of the past, without becoming entangled in it?

In that gentle, open seeing, thought subsides, and in that quietness, there is freedom.

“Silence is not achieved; it happens when the noise of becoming ends.

In that silence, the heart flowers, and life breathes without conflict.”

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To reiterate

On Dropping Thought Effortlessly

"When you see the danger completely, there is no choice, no effort — only the quiet ending of what is false."

Questioner: Sir, you often say that thought is divisive, that it breeds desire, conflict, and sorrow.
You say we should drop it as we would drop a bottle of poison. But how can one drop it effortlessly?

Answer: A very important question, sir. Let us go into it carefully.

When you see a dangerous snake, do you need effort to step back?
No — you act instantly. The seeing and the acting are one.

Questioner: But with thought, it doesn't happen that way. We keep returning to it, getting caught in it.

Answer: Yes. Why? Because for us, thought is not just a tool — it is the very fabric of the "me."
We live in thought: our identity, our ambitions, our memories, our hopes.

The idea of dropping thought is frightening because it feels like losing oneself.

Questioner: So then how do we proceed?

Answer: First, let us understand that thought has its rightful place — in practical, technical matters.
But psychologically, thought divides and isolates.

To see this clearly, not as an idea, not as something someone tells you, but as a living fact — that is the beginning.

Questioner: But seeing is not so easy… We are conditioned to analyse, compare, judge.

Answer: Yes. We are trained to analyse endlessly. But analysis is still thought examining itself, and so it remains within the same field.

Instead of analysing, can you observe thought?
When a thought of fear arises, can you look at it without calling it "good" or "bad," without wanting to run away or hold on?

Just watch it as you would watch a bird flying across the sky — lightly, attentively.

Questioner: So, there is no "controller" needed?

Answer: Exactly. The controller is another movement of thought — the "me" trying to control "my" thoughts.
This division is the root of conflict.

When you see there is no separate controller, only thought looking at itself, a different quality of attention arises.
This attention is whole, non-fragmented.

Questioner: But does this attention come by practice?

Answer: No, sir. Practice implies repetition and time, which strengthens the self.

Attention is not cultivated. It is like seeing a beautiful sunset — it happens instantly if you are fully present.

In the same way, when you see deeply the nature of thought — that it is the source of sorrow, conflict, division — it naturally falls silent.

Questioner: Does it mean thought completely ends?

Answer: Thought, as a practical tool, continues. You need it to speak, to work, to function.

But psychologically, when there is deep insight, thought ceases to occupy the centre stage.
It becomes quiet, like a child who has tired of playing and rests.
Questioner: So, this is what you mean by dropping thought effortlessly?

Answer: Yes. Effortlessness does not mean inactivity — it means action without conflict.

When there is total perception, there is no choice, no hesitation.
The seeing is the acting.

It is not a matter of willpower or discipline.
Discipline implies suppression, and what is suppressed returns in other forms.

Questioner: And in this silence, what remains?

Answer: In that silence, there is space for love, for true compassion, for a deep intelligence that is not born of thought.

Then life is not driven by fear or desire. There is a quiet flowering of being.

Begin simply: watch a thought arise, watch it move, and watch it fade.
Do not interfere. Do not judge. Just see.

In this seeing, there is freedom. And in that freedom, thought finds its proper place.

“When thought stands still without effort, the mind becomes a vast, quiet sky —
and in that vastness, there is the fragrance of a life beyond sorrow.”

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To reiterate

Why can’t man drop thought effortlessly, even when he knows it is divisive?

Intellectual understanding vs. deep seeing

Krishnamurti would say that knowing something intellectually is not the same as seeing it wholly and directly. You may read or hear that thought is divisive, that it creates conflict and sorrow. You may agree logically, accept it as an idea.

But that remains in the realm of thought, as a concept, a conclusion — it does not transform you.

True seeing is not an intellectual agreement; it is an immediate perception of truth.

The subtle clinging of the self

We may "know" that thought is the root of division, but we are deeply attached to it because thought is what sustains the self — the "me."
We have built our identity, security, and ambitions on thought.

The ending of psychological thought means the ending of the self, and that is frightening.

This fear prevents us from letting go fully. We continue to cling subtly, even while saying, "I know thought is divisive."

The illusion of gradual change

We often think we can drop thought gradually, through practice, discipline, or control.
But effort only strengthens the division between the "controller" and "the controlled" — both of which are movements of thought.

Krishnamurti emphasized that psychological transformation is not gradual; it happens in an instant of complete seeing.

The importance of choiceless awareness

So, what is needed? Not effort or suppression, but choiceless awareness.
To watch thought as it arises, without condemning it, without justifying or trying to change it.

In this silent, non-interfering observation, thought reveals its entire movement. When seen totally, its power to divide and dominate naturally ends.

Not “dropping” thought, but understanding it

Krishnamurti would say: do not try to “drop” thought — that very effort is still the movement of thought.
Instead, understand it fully. The understanding itself is the ending.

“When you see the danger of a cliff, you move away instantly — there is no debate, no conflict.
Similarly, when you see the whole truth of thought as division, the ending is immediate and effortless.
But to see it wholly, the mind must be free of fear and the desire to become.”

Rather than strive to drop thought, can you simply watch it — gently, patiently?
Can you see how every movement of thought creates the centre, the self, the conflict?

In that quiet seeing, without demand for result, there is freedom.
Then thought naturally finds its right place, and silence flowers without effort.

“It is not through struggle that the mind becomes still, but through the flame of clear, undivided seeing — and in that stillness, there is the ending of sorrow.”

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To reiterate

On Seeing and the Effortless Ending of Thought

"Truth is not something to be achieved; it is seen in a flash of pure perception — and in that seeing, there is freedom."

Questioner: Sir, you say that thought is divisive, that it creates conflict and sorrow. I see this intellectually. But still, I am not able to drop it effortlessly. Why?

Answer: A very important question. Let us go into it together, slowly, step by step.

You say you see it intellectually. What does that mean? It means you understand it as an idea, as a conclusion formed by thought.

But the very movement of thought cannot end itself through an idea or conclusion.

Questioner: Then what is the difference between intellectual understanding and true seeing?

Answer: Intellectual understanding is recognition at the level of words, concepts, logic. It is like reading the label on a bottle of poison — you know it is dangerous, but you have not directly felt the danger.

True seeing is not conceptual. When you see a snake on your path, you do not debate or analyse — you act instantly, completely.

Similarly, when you see deeply that thought is the root of division and sorrow, the very seeing is the ending. There is no separate "you" trying to drop thought.

Questioner: Why is it so difficult for us to see in this direct way?

Answer: Because we are attached to thought. Thought is not merely a function; it has become the very structure of the self — the "me" with its memories, images, ambitions, fears.

The idea of dropping thought is terrifying because it feels like ending oneself.

Questioner: So, is it fear that prevents us?

Answer: Yes. Fear of losing our identity, fear of emptiness, fear of the unknown.

We say we want freedom from thought, but secretly we cling to it because it gives us continuity.

Questioner: You also say that effort strengthens thought. Can you explain?

Answer: Yes. When you try to control or suppress thought, there is a division — the "controller" and the "controlled."

But the controller is also thought — a fragment of the same movement.

So, when you make effort, you only create more conflict, more fragmentation.

Questioner: Then what should one do?

Answer: Nothing in the sense of effort or practice.

Instead of trying to drop thought, can you watch it as it arises — without judgment, without choice, without resistance?
When you observe thought without interference, you see its entire structure: how it begins, how it sustains itself, and how it fades.

This choiceless awareness is like a light. In that light, thought loses its psychological momentum.

Questioner: But does that mean thought completely stops?

Answer: No. Thought is necessary in practical matters — to work, to speak, to plan daily activities.

But psychologically, when there is deep seeing, thought ceases to dominate. It becomes quiet, secondary.

The mind then has space, silence, and in that silence there is something totally new.

Questioner: Is this silence what you call freedom?

Answer: Yes. Freedom is not the result of effort; it is the byproduct of total understanding.

When you see the false as false and the truth as truth, the false naturally drops away.

In that freedom, there is no centre, no “me” to divide and struggle. There is only clarity and compassion.

Questioner: But how does one come to this total seeing?

Answer: By looking at yourself — not through analysis or comparison, but by observing each thought and feeling as it arises.

Watch the movement of desire, fear, ambition. Watch without trying to change it.

This gentle, non-judgmental seeing is the beginning and the ending.

Can you sit quietly, watch your mind move — not as a judge, not as a controller, but as an interested friend?
In that watching, there is no condemnation, no suppression. There is only light.

In that light, thought finds its natural place, and silence comes uninvited.

"When the mind looks without division, the watcher and the watched are one —
in that unity, thought falls silent, and in that silence, life flowers without conflict."

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When we speak of being aware of the beginning of thought without effort, we are pointing to a quality of attention that is free of motive, free of direction. It is not an act of will, not a movement to stop or control thought out of fear of what it might become.

This awareness at the very start of thought is like watching the first delicate tremor of a leaf in the morning breeze. There is no desire to interfere, no intention to correct or guide. It is a pure, silent seeing.

If you watch thought in this way at its very beginning, it naturally loses its energy to continue. It dissolves without struggle because it is fully exposed in the light of your attention. There is no feeding of it through identification, resistance, or desire.

Krishnamurti often pointed out that when thought is still young, when it first arises, it is delicate, subtle, easy to see. Like a small spark that can be easily noticed and left without fuel, it has not yet become a consuming fire.

But once thought strengthens — when it is nourished by emotion, by memory, by fear or pleasure — it gathers force and becomes a powerful current. Then it carries the mind along unconsciously, making observation more difficult. The mind becomes caught in its own web, entangled in reactions, judgments, and conflicts.

This is why he emphasizes the importance of sensitivity and immediate awareness. To be attentive at the very birth of thought means to be free of past conclusions and future projections. It means to meet thought freshly, without letting it accumulate energy through resistance or indulgence.

However, even if thought has gathered strength, it is still possible to observe it completely — but this demands great patience, care, and an undivided attention. When the whole movement of thought is seen without choice, without trying to control or change it, even a strong wave of thought can come to rest.

The essential point remains: not to act from will or suppression, but to allow thought to flower completely in awareness, so it naturally comes to an end. Whether at the delicate beginning or after it has grown strong, it is this choiceless perception that reveals the whole structure of thought and brings freedom.

In this deep seeing, thought loses its hold, and there is the possibility of a mind that is truly quiet, clear, and compassionate.

Choiceless Observation of Thought as It Arises

At the Dawn of Thought

In the quiet dawn of thought,
before it gathers shape or sound,
there lies a space untouched —
a silent flame, a soft breath of freedom.

To observe thought as it arises is to meet it at its most delicate, subtle moment — a moment untouched by control, untouched by the heavy hand of memory.

To observe thought as it arises requires a mind that is highly sensitive, alert, and present. It is not an act of catching thought in order to control it or to stop it out of fear of where it may lead. It is a natural watching — like seeing the first star appear in the evening sky.

When thought first appears, it is delicate, subtle, without strength. In that very first moment, if there is pure observation without judgment or interference, thought often comes to an end naturally.

This observation is not born of discipline or will. It is effortless, choiceless. There is no observer standing apart from thought, no centre that says, "I must be attentive." There is simply a quiet, clear seeing.

In this seeing, there is no conflict, no struggle. Thought has no fuel to continue, and it subsides like a small wave dissolving on the shore.

This is the simplicity and beauty of being present with the arising of thought, without turning it into a problem or a process.

Choiceless Observation of the Movement of Thought

The River of the Mind

Watch the river of mind flow —
its restless turns, its hidden depths.
In seeing its course without direction,
there is the stillness of a vast sky.

When we miss the very birth of thought, we are still invited to watch its entire movement unfold — to follow its winding course without resistance, as one watches a river flow endlessly to the sea.

Often, we may not notice thought at its very beginning. By the time we become aware, thought has already moved, has taken shape, has created stories and images.

At this point too, there is an invitation to observe — to follow the entire movement of thought without distortion. This is not

to analyse thought, not to condemn or justify, but to watch it as one would watch clouds drift across the sky or a river flow past.

When you observe thought without choice, you see how it arises from memory, how it connects to fear and desire, how it builds the sense of a separate "self."

In this total, non-interfering awareness, thought reveals its entire structure. And when seen completely, thought loses its momentum. It finds its natural place, and there is a quietness that is not imposed but arises on its own.

Whether at its beginning or as it unfolds, the essential factor is the quality of choiceless attention — a seeing that is free of the observer, free of motive, free of conflict.

Choiceless Observation of a Person or a Bird

Meeting Life Without a Veil

To see without memory's veil,
to meet another as morning meets the dew —
is to touch the sacred,
where love moves without a name.

To observe a person or a bird without any image, without the interference of the past, is to encounter life directly — fresh, alive, and whole.

To observe a person or a bird without any image is to meet life directly, freshly. Usually, when we look at another, we

see through a veil of memory and past experiences — “my friend,” “my colleague,” “someone I dislike,” “a beautiful creature,” or “a common sparrow.” These images separate us from what is.

Choiceless observation means to look without the screen of thought. To see the person or the bird without naming, without comparing, without translating what is seen into memory or desire.

In this pure seeing, there is no centre, no “me” who is observing. There is only observation. In that, there is a sense of direct relationship, an intimacy with life that is untouched by the past.

This direct perception is love — not as sentiment or attachment, but as a profound state of being. In that state, there is no division, no conflict, only the quiet presence of attention and compassion.

In all these, whether it is thought as it arises, thought as it moves, or a living being before you, the essence is the same: choiceless awareness.

A mind that observes without motive, without interference, discovers a freedom that is not created by thought. In that freedom, there is silence. In that silence, love naturally flowers.

The Song of Silence

In choiceless seeing,
the heart learns its own song.

In that silent song,
there is the whole of life.

All these ways of observing — whether of thought at its dawn, its movement, or the living presence of another — point to one essence: the awakening of choiceless awareness, where silence and love blossom together.

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A Whisper Before the Word

Thought is also a form of sensation — a subtle movement that begins as a whisper, a faint stirring, even before it becomes a fully formed thought clothed in words and images.

If the mind is sensitive and alert, it can perceive this subtle arising without interference. You observe this initial movement without the "observer" — without the separate centre that says, "I must watch" or "I must control."

In this pure, choiceless awareness, the movement of thought is seen without division, and in that very seeing, it dissolves naturally.

Thought is not something that appears fully formed and strong in an instant. It begins as a subtle movement, almost like a faint vibration or a gentle sensation within. Before it gathers words, images, and momentum, there is a delicate, formless stir — a quiet whisper before the word.

If the mind is deeply sensitive and watchful, it can perceive this initial arising without any interference. In this seeing, there is no observer who stands apart and says, "I must watch

carefully," or "I must stop this." There is simply observation, pure and choiceless.

When there is no division between the one who sees and what is seen, this subtle movement is met completely. In that complete meeting, thought has no space to gather strength, no fuel to grow into conflict, division, or sorrow.

This awareness is not an act of discipline or effort. It is an effortless presence — an openness that listens to the first tremor of thought as one listens to the earliest notes of a distant bird at dawn.

In this natural and silent seeing, thought comes to rest before it takes shape. And in that resting, there is a profound stillness, an untouched silence from which true love and compassion can flower.

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Living in the timeless present:

"Freeing oneself from the tyranny of becoming, and living wholly in the timeless present."
"Freedom is not in the future; it is in seeing the whole movement of time now, and stepping out of its shadow."

Questioner: Sir, you often speak of time — not just clock time, but psychological time. What is psychological time, and why is it important to understand?

Answer: Let us explore it quietly together.
There is chronological time — the time by the clock. You need it to catch a train, cook a meal, plan a meeting. That is practical and necessary.

But there is another kind of time: psychological time. This is the movement of thought that lives in the past and projects into the future.

Questioner: Can you explain more about this psychological time?

Answer: Psychological time is the inner sense of continuity — "I was," "I am," "I will be."
We carry memories of past experiences, hurts, pleasures, and use them to project a future — a future in which we hope to become something, to achieve, to fulfil.
This movement from the past to the future is what we call becoming.

Questioner: Why is this a problem? Isn't it natural to think about the future?

Answer: It is natural to plan practically, but psychological time creates inner division and conflict.
When you are constantly striving to become — to be more successful, more virtuous, more enlightened — you are never fully present. You live in the shadow of what was and what might be.
This movement divides what is into what should be. In that division, there is conflict, struggle, sorrow.

Questioner: So, living in psychological time means we are never truly in the present?

Answer: Exactly.
The present moment is all there is. But the mind, conditioned by memory and desire, rarely meets it directly.
Instead, it interprets the present through the lens of the past and moves toward a projected future.

When the mind is caught in time, there is no freshness, no innocence, no real seeing.

Questioner: How can one live without psychological time?

Answer: By seeing its whole structure clearly, without trying to escape or control it.
Watch how thought moves from memory to desire, from regret to hope.
See how this movement creates fear, comparison, and endless striving.
When this is seen deeply — not merely as an idea, but as a living fact — there is a natural ending of becoming.

Questioner: Does this mean we stop growing or improving?

Answer: No, sir. Growth in skills or practical understanding is natural and necessary.
But psychological becoming — the inner urge to be something — is an illusion that breeds endless dissatisfaction.
When that ends, there is a different kind of growth: the unfolding of intelligence, compassion, and love.

Questioner: What does it mean to live in the timeless present?

Answer: It means to meet each moment fully, without the past colouring it or the future distorting it.
In that state, the mind is completely attentive, quiet, and alive.
There is no observer separate from the observed. There is only the movement of life — whole, complete, sacred.

Questioner: Is this freedom from psychological time the essence of meditation?

Answer: Yes.
Meditation is not an escape from life, but the understanding of time and the ending of its psychological hold.
In that freedom, the mind is silent, not through control but through deep seeing.
In this silence, there is an immeasurable sense of peace and joy.

Can you observe the movement of time within yourself — the regrets of yesterday, the fears of tomorrow?
Can you be with this moment completely, without the burden of becoming, without the ache of "what next"?
In that simple, direct presence, there is a timeless quality — a freshness beyond measure.

"When the mind is free of psychological time, each moment is whole, complete.
In that wholeness lies the taste of eternity."

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Time does not bring understanding. We think that through gradual accumulation of knowledge, through careful study, through the slow passage of time, we will one day come upon truth. But truth is not something that lies at the end of a long path; it is not a distant goal to be reached through effort and struggle.

Explanations, however clever or subtle, do not bring about understanding. Words can point, they can describe, they can weave elaborate structures of thought, but they are not the

thing itself. You can describe a flower endlessly, measure its petals, analyse its fragrance, but none of that is the direct perception of its beauty.

Similarly, logic and analysis can construct a network of ideas, but they cannot open the door to immediate insight. They often become a trap — a comforting prison in which the mind endlessly moves, believing it is making progress.

What truly transforms us, what brings about immediate action, is the direct seeing of what is true. When you see a danger clearly — a snake on your path or a cliff edge — there is instant action. You do not reason, analyse, or argue with yourself. The perception of danger brings instant clarity and movement.

In the same way, when we see the truth of our inner conflicts, the falseness of our attachments, the nature of our fears — not through explanation or comparison, but through direct, choiceless awareness — there is immediate change. The seeing itself is the action.

This seeing is not of time. It does not come tomorrow. It is not the result of practice or discipline. It happens in an instant when the mind is quiet, free from the noise of conclusions, judgments, and the endless chatter of thought.

To see clearly is to be free. And in that freedom, there is no need for the machinery of will or control; action flows naturally, effortlessly.

Truth is always immediate, always now. To perceive it demands a mind that is simple, sensitive, and alert — a mind that looks without the screen of the past or the distortion of desire.

When we truly see, we do not need motivation to act. The seeing itself transforms us.

Facing Fear Without Escape

"Fear lives in the shadows of thought; to bring it into the light is to end its tyranny."

Fear is one of the deepest and most powerful fires within us. It shapes our thoughts, distorts our actions, poisons our relationships, and clouds our perception of life. We live in the shadow of fear — fear of failure, fear of loneliness, fear of loss, fear of death, fear of the unknown. Even the most successful, outwardly secure lives are often secretly governed by this hidden flame.

From the beginning of our lives, we are taught to be afraid — afraid of not passing an exam, of not pleasing our parents, of not fitting into society. As we grow, these fears multiply and take on more subtle forms: fear of being insignificant, fear of not finding meaning, fear of psychological emptiness.

Most of us try to escape fear through various means. We seek comfort in beliefs, in religious promises, in ideologies, in relationships, in possessions. We keep ourselves endlessly occupied, thinking that constant activity will keep fear at bay. We also build psychological walls — routines, habits, conclusions — hoping they will shield us from the uncertainty of life.

But fear persists. It lurks behind our smiles, behind our achievements, behind our restless pursuits. It surfaces unexpectedly — in a sudden moment of silence, in the loss of a loved one, in the approach of old age, in the whisper of loneliness at night.

Can we look at fear directly, without escape? To face fear is not to fight it or to suppress it, but to meet it fully, as it is,

without the screen of words, without trying to rationalize or run away.

To understand fear, we must understand its structure. At its root, fear is a movement of thought and time. We are afraid of what might happen tomorrow, of future pain, of imagined loss. Thought projects an image of what could be, and that image creates fear in the present.

For example, I may fear being alone. This fear arises not from the actual fact of sitting alone in a room, but from the thought of loneliness as something dreadful, something to be avoided. It is the thought that creates the psychological suffering, not the fact itself.

When we see this clearly — that fear is born from thought projecting itself into the future — there is a possibility of a radical change. To see is to be free, but this seeing must be immediate and direct, not theoretical or second hand.

Facing fear requires a mind that is attentive, a mind that does not condemn or justify, a mind that simply observes. In this observation, there is no division between the observer and the fear. There is only pure seeing.

When fear is observed in this way, without resistance, it begins to lose its power. It withers in the light of total attention. This does not mean that we become reckless or insensitive to real dangers. Physical fear, such as stepping back from a snake, has its place. But psychological fears — fears created by thought — can dissolve when seen for what they are.

In the ending of psychological fear, there is a great sense of freedom and inner strength. Life becomes vast and open, not confined by narrow walls of self-protection. In this freedom, there is room for love, for joy, for deep, authentic relationship.

To live under fire is to live amidst all the provocations that ignite fear and yet remain untouched by them. It is to meet life directly, without the heavy burden of anticipation and anxiety.

In this fearless living, each moment becomes fresh, unknown, and alive. There is no longer the endless repetition of yesterday's fears shaping today's actions. There is only the simplicity of pure presence — a living flame that illuminates but does not consume.

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"Fear ends not through resistance or escape, but in the silent light of total understanding."
"Through pure observation — not suppression — we understand the structure of fear and bring it to an end."

Questioner: Sir, you say fear is at the root of so much conflict and sorrow in our lives. Why is fear so persistent, and how can we truly end it?

Answer: Let us look at it together, quietly, without rushing to conclusions.
Fear is one of the most powerful emotions that shapes our lives — our relationships, ambitions, beliefs. It hides in subtle ways, often unrecognized.
We are afraid of so many things: losing a job, losing a loved one, being lonely, not succeeding, not becoming. We are also afraid of physical pain and ultimately, death.

Questioner: We often try to control or suppress fear. Why does this not work?

Answer: Because suppression is another form of conflict.

When you resist fear, you divide yourself into the one who fears and the one who tries to control fear. This division strengthens fear.
Suppression or escape only pushes fear deeper, where it festers and resurfaces in different forms.

Questioner: Then how should we approach fear?

Answer: The first step is to see fear without trying to change it — to observe it as it arises, without running away, without judging.
Can you watch fear as you would watch a cloud drifting across the sky — without naming, without pushing it away, without holding it?
In that pure observation, something extraordinary happens: fear begins to unfold its structure.

Questioner: What do you mean by the structure of fear?

Answer: Fear is born from thought and time.
We are afraid of what might happen tomorrow, or next year — the mind projects an image of future pain or loss.
Thought creates fear by imagining what might be.
When you see that fear is a movement of thought in time — a projection — you begin to understand its root.

Questioner: So, understanding the role of thought is essential?

Answer: Yes.
Thought has its place in practical matters — planning, organizing. But when it enters the psychological realm, it breeds fear.

When you see that thought is creating fear, and you watch that movement without identifying or resisting, there is a certain silence.
In that silence, fear naturally withers.

Questioner: Is it possible to live completely without fear?

Answer: When there is deep understanding, yes.
This does not mean you become reckless or indifferent. Physical danger still requires practical caution.
But psychological fear — the fear of not becoming, of not being loved, of failure — can end when there is choiceless awareness of its movement.

Questioner: But why do we cling to fear, even if we know it hurts us?

Answer: Because fear is intimately tied to the self.
The self lives in becoming — always seeking more, always afraid of losing.
As long as there is a centre, a "me," fear cannot completely end.
When the self is deeply understood, when it loses its dominance, fear loses its ground.

Questioner: So, ending fear is not a separate practice, but part of understanding oneself?

Answer: Exactly.
To understand fear is to understand yourself. You are not separate from fear; you are fear when it arises.
In seeing this deeply, without escape or analysis, there is a profound shift.

Can you sit quietly with your fear — watch it without naming, without running?
Can you see it as a movement of thought, as an echo of the past projecting into the future?
In that deep seeing, there is freedom — not as an ideal, but as a living reality.

“Fear dissolves when the mind meets it completely, without a centre that resists.
In that meeting, there is a silence beyond all shadows — a freedom that is whole, tender, and timeless.”

The Art of Choiceless Awareness

"Pure observation is a flame that illuminates without burning, that transforms without effort."

Most of us are accustomed to living in conflict. We are endlessly choosing — between what we want and what we think we should want, between what is and what we believe ought to be. This constant movement of choice creates tension, confusion, and division within us.

We have been taught that choice is a sign of freedom. But is it? Choice implies conflict; it suggests that there are opposing desires or impulses and that we must select one against the other. This struggle divides the mind and fragments our energy.

Is there a way of living that is free of this perpetual choosing? Is there an action that arises from a mind that is whole, not divided?

Choiceless awareness is that state of mind in which there is pure observation, without the interference of the observer. It is the art of seeing without interpreting, without judging, without comparing. In such awareness, there is no centre from which we look; there is only the seeing.

When we look at a sunset without wanting to possess its beauty, without comparing it to yesterday's sunset, we experience pure perception. The mind is quiet, not because it has been forced into silence, but because there is no movement of becoming, no measurement.

This same quality of awareness can be brought to the observation of our thoughts and feelings. When anger arises, can we look at it without saying, "I must control it," or "I

should not feel this”? Can we watch it as it is — its movement, its sensation in the body, its energy — without the interference of thought?
In choiceless awareness, the observer — the "me" who wants to change, suppress, or escape — is absent. There is only the fact, the actuality, and the silent watching. This watching has an extraordinary quality of intelligence and sensitivity.

Through such observation, there is a deep understanding of what is. And from this understanding, transformation happens naturally, without effort. When we truly see the nature of greed, or fear, or attachment, and do not act upon it as a separate observer, there is a spontaneous ending of that movement.

This awareness is not a technique to be practiced; it is not something to be cultivated through discipline. The moment you try to cultivate awareness, it becomes another form of effort, another product of desire, and thus loses its purity.

Choiceless awareness is timeless; it happens in the now. It requires a mind that is open, sensitive, and empty of conclusions. In this state, the mind is no longer burdened by the past nor anxious about the future. It is fully alive in the present, meeting life directly.

When there is choiceless awareness, life unfolds with a new freshness and beauty. Actions arise from intelligence, not from conditioned responses. Relationships take on a different quality — free from images, demands, and conflicts.

To live under fire is to be surrounded by provocations that push us toward reaction and choice. But to live in choiceless awareness is to move through this fire without being burned by it. It is to be so completely present that nothing can leave a scar on the mind.

In this art of pure seeing, there is great freedom, a quiet joy, and a profound sense of love — a love that is not born of the self, not bound by attachment or expectation. It is in this love that true living flowers, like a lotus rising untouched from muddy waters.

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Questioner: Sir, you often speak of choiceless awareness. What does that really mean? How can one be aware without choice?

Answer: That is a very good question, sir. Let us go into it slowly, carefully. First, we must understand what we mean by "awareness." Awareness is to see, to listen, to feel — to observe both the outer and the inner movements of life — without any distortion, without any direction.

Questioner: But isn't all our observation conditioned? We are always judging, comparing, or interpreting.

Answer: Exactly. Our usual way of observing is through the screen of our past experiences, our prejudices, our knowledge. When you look at a tree, you immediately name it: "That is an oak," or "That is beautiful," or "I like that shade of green." This naming, this comparing, is the movement of thought, which divides the observer from the observed.

Questioner: So, does choiceless awareness mean to stop naming and judging altogether?

Answer: Not to "stop" by an act of will — because that again is a choice. But to see that this movement of naming and judging is the activity of the past, of thought. When you see

this clearly, deeply, without wanting to change it, there is an ending of that movement naturally.

Questioner: It sounds very difficult. Our minds are always so active.

Answer: Yes. But it is not a matter of making the mind silent by force. The mind becomes quiet when it understands itself. Like a child who is absorbed in a toy and becomes quiet, the mind becomes still when it fully understands its own movement.

Questioner: What does it mean to be aware of oneself in this way?

Answer: It means to watch all the movements of thought and feeling — the desires, the fears, the ambitions — as they arise, without trying to suppress them, without identifying with them, without saying, "This is good," or "This is bad." Just to watch, as you would watch a cloud pass by in the sky.

Questioner: But what happens to action, then? Without choice, don't we become passive?

Answer: On the contrary. In choiceless awareness, action becomes very clear and immediate. Our actions now are usually based on ideas, ideals, or motives. We act from what we "should be" or "should not be." This creates conflict and contradiction. But when there is pure observation, without choice, action arises naturally, spontaneously, from seeing "what is." In such action, there is no regret, no conflict.

Questioner: So, you are saying that awareness itself brings right action?

Answer: Yes. Awareness without choice is intelligence. And intelligence acts appropriately. It does not rely on memory, on conditioning. It is a fresh, living movement.

Questioner: Is this awareness constant? Can it be sustained all the time?

Answer: You see, when you ask whether it can be sustained, you are already introducing time and continuity. You want to make it into a permanent state. But awareness is not something static; it is alive, dynamic. It is there when you are attentive, and it is not there when you are inattentive. The very desire to sustain it is a form of greed, and that greed creates conflict.

Questioner: How do I begin? I feel that I am so caught in my own patterns.

Answer: Begin simply. Watch yourself in everyday activities — how you speak, how you walk, how you listen to another. Just observe, without trying to correct or justify. See the anger when it arises, see the attachment, see the fear — without any movement to escape or hold on. This observation is the beginning of choiceless awareness.

Questioner: But sometimes I become aware, and then I lose it. Then I feel guilty or frustrated.

Answer: Guilt and frustration are again movements of thought, are they not? You are measuring what you think "should be" against "what is." This comparison is the very essence of conflict. When you become aware that you have become inattentive, that very awareness is already the return of attention. There is no need for guilt.

Questioner: Is there an end to this process?

Answer: Choiceless awareness is not a process with a beginning and an end. It is not a path to reach a goal. It is timeless. Each moment is new when you observe without the burden of the past. In this freedom, there is great beauty and vastness.

Questioner (after a pause): I feel I am beginning to understand, though it is not yet fully clear.

Answer: That is enough. To begin to see even a little is already a movement away from confusion. Let it grow naturally, like a flower opening to the morning sun. Do not force it. Live with it, question it, look at it freshly each day.

Questioner: Thank you, sir. I feel a deep quietness listening to you.

Answer: When there is understanding, there is quietness — not imposed, not cultivated, but effortless. In that quietness, perhaps you will touch something sacred, beyond all thought and imagination.

Reflective Summary:

In this dialogue, we have entered the subtle dimension of choiceless awareness — a state of pure observation without the interference of thought and choice. We have seen that it is not a technique to be practiced, nor a goal to be achieved, but a natural flowering when the mind understands its own movements deeply.

In such awareness, there is freedom. In that freedom, there is a gentle, timeless beauty — and the possibility of coming upon that which is truly sacred.

“To be aware is to watch your thoughts and feelings without any choice — just to watch. In that watching, there is no judgment, no resistance, no effort. There is only the clarity of seeing ‘what is’.”

“When there is choiceless awareness, the mind becomes extraordinarily quiet, not made quiet through discipline, control, or suppression. In that stillness, the timeless is.”
“To watch each thought as a leaf drifting by,
without naming, without grasping —
this is the beginning of a silence beyond measure,
the doorway to the sacred.”

“When the mind is utterly still,
free of all choice and movement,
there blossoms a light that is not of the earth,
a vastness untouched by time.”

“When the mind is completely still, there is no centre, no movement of becoming — only the silent blooming of love.”

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To reiterate

What is choiceless awareness?

Choiceless awareness is not a technique, not a method to be practiced or perfected. It is a state of attention that is free, unconditioned, without direction or motive.

Usually, when we observe, we choose — we accept what pleases us, reject what disturbs us, interpret according to our conditioning, judge and compare. This movement of choice is the very activity of the self.

Choiceless awareness, in contrast, is to observe without any choice, without the interference of the past, without the

shadow of desire. It is pure seeing — direct, immediate, and whole.

When there is choiceless awareness, the self is not

The self, as we know it, is a centre of accumulation: of experiences, memories, images, and attachments. It is built through choice — our likes and dislikes, our clinging to pleasure, our escape from pain.

In choiceless awareness, this structure has no ground to stand on. The self, which thrives on division and resistance, dissolves when there is no chooser.

There is no "I" watching; there is only watching. No observer separate from the observed — just a vast, open seeing.

When there is choiceless awareness, thought is not

Thought is the response of memory, the past speaking in the present. Thought divides, measures, analyses, and always operates within the field of the known.

In choiceless awareness, thought is seen in its entirety — its movement, its fragmentation, its ceaseless noise. In this total seeing, thought naturally comes to quiet.

This is not suppression of thought, not a forced stillness, but a natural, effortless silence born of deep understanding.

When thought is understood without the watcher trying to control or shape it, it loses its tyrannical grip. The mind becomes spacious, unburdened, alive.

When the self and thought are not, love flowers

Where there is self, there is division: mine and yours, attachment and possessiveness, fear of loss and craving for continuity. This is not love; it is the movement of desire and dependency.

Where there is thought, love is reduced to an idea, a memory, a comforting image. It is dissected, analysed, and turned into a commodity of the mind.

But when the self is not, when thought falls silent, there is a vast emptiness — not a dead void, but a living space. In that space, love appears, as naturally as a flower blooms in the early morning light.

This love is not personal or exclusive. It does not belong to one or exclude another. It is like sunlight, touching all without preference, without seeking anything in return.

The fragrance of true relationship

In choiceless awareness, relationship is no longer a field of conflict or fulfilment for the self. It becomes a mirror of pure seeing, a dance of sensitivity and care.

When there is no centre, no self projecting its demands, there is no fear, no attachment, no manipulation. There is only an open-hearted listening, a deep compassion that moves beyond all boundaries.

Living without centre

To live in choiceless awareness is to live without a centre — without the “me” as the reference point for all action.

In that state, there is no becoming, no struggle to "improve" or "achieve" an ideal. Each moment is complete in itself, each act is whole.

Life then becomes a sacred unfolding — spontaneous, creative, gentle.

This state cannot be sought or practiced as an end goal, for seeking itself is born of choice and desire.

It arises when we begin to see the whole movement of the self and thought, and in that seeing, they come to an end.

Choiceless awareness is not far away; it is as close as your next breath, as near as a quiet listening to the rustling leaves.

In the quiet flame of choiceless awareness, true living unfolds as a gentle dance, religion shines as pure seeing, and love breathes without end — timeless, formless, free.

"When there is no self, no thought,
the heart opens like a wild flower at dawn —
and in that gentle unfolding, love is."

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True living is living in choiceless awareness

So true living is —

living in choiceless awareness.

A life that is not tethered

to the past or pushed by the future,

a life that listens to each moment
like a bird greeting the dawn,
without a script, without a promise.
True religion is —
living in choiceless awareness.
Not a temple built by thought,
not a shrine guarded by fear,
but the silent sanctuary
of a mind free from belief,
free from the prison of authority.
A sacredness that blossoms
in the stillness of seeing.

Love is —
found only in choiceless awareness.
A love without root in memory,
without the shadow of expectation.
A love that gives without asking,
that holds without possessing,
that moves as light moves —
gentle, clear, untouched.

When there is choiceless awareness,

the self is not,

thought rests like a quiet lake at dawn,

and the heart is a vast sky —

open, unmeasured, whole.

In choiceless awareness,

there is no path, no arrival, no goal.

Each breath is complete,

each touch is sacred,

each moment is eternity flowering.

“In the quiet flame of choiceless awareness,

true living unfolds as a gentle dance,

religion shines as pure seeing,

and love breathes without end —

timeless, formless, free.”

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Aloneness and Solitude

"The contrast between the emptiness of loneliness and the sacred fullness of aloneness."
“Aloneness is not isolation; it is a flowering of freedom, a silence in which the self is not.”

Questioner: Sir, many people feel lonely. They try to escape it through relationships, entertainment, or spiritual activities. What is the difference between loneliness and aloneness?

Answer: A profound question, sir. Let us look at it quietly together.
Loneliness is a state of insufficiency, a sense of emptiness and lack.
It is born from the self, from the movement of thought that always compares and seeks.
When you feel lonely, you seek to fill that emptiness — through people, possessions, ideas, or activities.
But no matter how much you try to fill it, the emptiness returns, because it is rooted in the fragmentation of the self.

Questioner: So, loneliness is always connected to dependence on something or someone?

Answer: Yes.
We depend on others to feel secure, loved, or important. This dependence breeds fear and conflict.
We are afraid to be alone because in aloneness, we come face to face with ourselves — with our wounds, fears, desires.
But true aloneness is not loneliness. It is a state of wholeness, not of lack.

Questioner: Then what is true aloneness?

Answer: Aloneness is a state of being completely with oneself, without escape.
It is not isolation; it is not cutting off from the world. It is the mind being free from influence, free from the noise of society, free from the psychological need to belong or to become.
When you are truly alone inwardly, there is great beauty, a sacred stillness.

Questioner: But most people are afraid to be alone. Why?

Answer: Because aloneness exposes the illusion of the self.
We fear that without our relationships, titles, or images, we are nothing.
But this "nothingness" is actually the beginning of true freedom. It is in that emptiness that something new can flower.

Questioner: Does this mean we should not have relationships?

Answer: No, sir. This is a misunderstanding.
Aloneness does not mean withdrawing from life or people. In fact, only when there is inward aloneness can there be true relationship.
Most relationships are based on need, image, or fear of loneliness.
But when you are inwardly whole, you do not cling; you do not use another to fill your emptiness. Then you can relate with freedom, love, and deep affection.

Questioner: Is aloneness connected to meditation?

Answer: Yes.
Meditation is not merely a practice or technique. It is the movement of coming to know oneself completely.
In this seeing, the mind becomes still, empty of the known.
In that emptiness, there is aloneness — a silence without boundaries.

Questioner: So, aloneness is not something to be achieved, but to be seen?

Answer: Exactly.
When you see the nature of your dependence, your escapes, your fears — and watch them without resistance — the mind naturally begins to stand alone.
This aloneness is not created by thought. It is the natural flowering of self-understanding.

Can you sit quietly and observe your sense of loneliness?
Can you watch the urge to escape, the movement of thought that creates division?
In that silent watching, you may touch a state of aloneness — a vastness where there is no centre, no lack.
In that aloneness, there is great beauty, an unnameable joy.

“When the mind stands alone, it is as open as the sky — vast, unbounded, and full of silent light.”

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Relationship as a Mirror

"Relationship reveals the self as it is; to look without defence is the beginning of love."

All life is relationship. We exist only in relation — to people, to ideas, to nature, to the world around us. Even in isolation, we are related to our memories, to our desires, to our fears. Relationship is not something secondary or peripheral; it is the very fabric of our existence.

Yet, most of us approach relationship as a means of comfort, security, or fulfilment. We use each other to escape our own loneliness, to affirm our identity, to satisfy our emotional needs. In this process, relationship often becomes a field of conflict, dependence, and sorrow.

We create images of those we are in relationship with — images based on past experiences, expectations, and desires. We also create an image of ourselves that we project outward. In this exchange of images, true contact, true communion, becomes impossible.

Can there be love where there is an image? Can there be understanding when there is expectation? As long as we see others through the screen of our own projections, we do not truly see them at all. We relate not to the person as they are, but to the idea we have constructed of them.

Relationship is a mirror in which we see ourselves. It reveals the hidden movements of the self — our possessiveness, our attachments, our fears, our insecurities. Instead of using this mirror to understand ourselves, we often react with blame or escape. We criticize the other, or withdraw, or build further defences.

But if we are attentive, relationship becomes an extraordinary tool for self-discovery. Each moment of conflict, each feeling of hurt or jealousy, each demand, points back to the self. It exposes the subtle ways we seek security and continuity through another.

Can we look into this mirror without distortion? Can we observe our reactions without justification or condemnation? In such observation, there is the possibility of seeing the self in action — not as an abstract concept, but as a living movement.

When the self is seen clearly in relationship, there is a natural dissolution of its demands. Possessiveness, domination, expectation begin to fall away. In this freedom, relationship flowers into something entirely different — not a cage of mutual dependence, but a space of freedom and affection.

Love, in its deepest sense, is possible only when the self is absent. Where there is the self, there is desire, attachment, fear — but not love. Love is not a feeling to be cultivated, nor a reward to be attained; it is a state of being that arises when the self is quiet, when there is no centre.

Such love does not bind; it liberates. It does not ask; it gives. It does not possess; it allows each to be as they are.

To live under fire is to live amidst the challenges and provocations of relationship without letting them ignite the fires of the self. It is to use each moment of relationship as an opportunity to see oneself more clearly, and in that seeing, to go beyond oneself.

In this movement, relationship is no longer a battlefield or a refuge; it becomes a dance — alive, fluid, and sacred. In such relationship, there is deep joy, a joy that is untouched by time and circumstance.

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“Relationship is the mirror in which the self discovers itself — and beyond that discovery, love may bloom.”

The mirror of relationship

Human relationships are an inseparable part of life — they are the ground in which our joys, sorrows, fears, and longings are revealed.

Whether it is with a partner, a friend, a neighbour, or a stranger, relationship acts as a mirror. In this mirror, we see ourselves — our desires, our attachments, our insecurities, and our hidden motives.

But most of us approach relationship as a means of comfort, security, or fulfilment. We want to possess the other, to be possessed, to find continuity for the self in the image of “my wife,” “my husband,” “my friend.”

In this movement, relationship becomes a field of conflict rather than a space of freedom.

The self and the demand for security

When there is a centre — the self with its demands and fears — relationship is inevitably shaped by attachment, expectation, and fear of loss.

We use each other as a refuge from our inner loneliness, as a means to escape our emptiness. We project our needs onto the other, and when these projections fail, there is disappointment, pain, and conflict.

As long as we seek psychological security in another, we cannot truly love. The moment that security is threatened, we feel hurt, jealous, possessive — and love turns into dependency and conflict.

The nature of true relationship

True relationship is possible only when there is freedom, not freedom from relationship but freedom in relationship.

This means seeing the movement of the self as it arises — the demands, the fears, the subtle forms of control — and understanding them without judgment.

In this seeing, there is no centre from which we operate. We meet each other without the past, without images, without the burden of what we think we know about one another.

When we look at the other freshly each day, each moment, relationship becomes an unfolding, a dance, rather than a fixed pattern of habit and possession.

Love beyond image

Most of what we call love is bound to the image we have created of the other — an image shaped by memories, desires, and projections.

True love, however, is not of the mind. It is not born of thought or memory. It is not “yours” or “mine”; it is not personal property to be guarded and defended.

When the self, with its images and its need to possess, is not, then love simply is — like a flower blooming under the open sky.

This love has no motive, no beginning, no end. It cannot be cultivated, practiced, or achieved. It comes into being only when the self is absent, when there is deep understanding of oneself through relationship.

Aloneness and togetherness

When there is no self-centred activity, one discovers a state of aloneness — not isolation, but a rich, full solitude that is not lonely.

From this inner aloneness, relationship is no longer a means of escape but a ground for affection, care, and deep connection.

Then, being together is not to fill an inner void but to share a fragrance that arises from wholeness. In such relationship, each one is free, and in that freedom, there is true closeness.

See relationship as a living mirror. Watch your reactions, your attachments, your fears as they unfold with another.

Observe without judgment, without trying to change. In this attentive seeing, the self — the centre that divides and demands — gradually dissolves.

In that dissolution, there is a different quality of living together: free, tender, unburdened by past images.

“When relationship is not used as a cage for the self,
it becomes a space where love breathes,
and where two human beings can meet as they are —
in freedom, in affection, in quiet joy.”

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"A true relationship is free of images and dependence; love becomes freedom itself."
“Where there is an image, there is no love. Relationship blossoms only in the space of choiceless awareness.”

Questioner: Sir, you say that relationship is a mirror in which we see ourselves. But most of us feel that relationships are meant to give us comfort and security. What do you mean by true relationship?

Answer: Let us look at it quietly, with great care.
For most of us, relationship is based on an image — the image we have built about another and the image we have about ourselves.
These images are built through past experiences, memories, expectations, and desires.

Questioner: How do these images affect the relationship?

Answer: When you relate to another through an image, you are not truly in contact with the living person.
You are relating to your idea of them — what you want them to be, what you fear they might be.
This prevents real affection, real understanding. It creates conflict, because the other is also acting from their own images.

Questioner: But isn’t it natural to have some expectations in a relationship?

Answer: It is common, but is it natural in the sense of being truthful and free?
Expectation arises from the desire to be secure, to be loved in a particular way, to possess.
Where there is expectation, there is always disappointment, hurt, and conflict.
When you demand something from another, you are using them for your own psychological comfort. In that, there is no love.

Questioner: So, what does it mean to relate without an image?

Answer: It means to see the other as they are, moment to moment — not through the filter of the past.
It means to be present with them, without the noise of thought interfering.
When you meet someone without the past, there is freshness, a living quality in the relationship.

Questioner: Is it possible to be so free in relationship?

Answer: It is possible if there is awareness of how the images arise.
Watch how the mind immediately reacts — forming opinions, judgments, fears.
When there is choiceless awareness of these movements, they lose their power.
In that freedom, there is space for true relationship to flower.

Questioner: But most of us want to feel secure in relationship. How do we deal with that?

Answer: The search for psychological security in another is the beginning of dependence and fear.

You may find comfort temporarily, but it soon turns to conflict when the other does not meet your demands.
True security is not found in another person. It comes when the mind is free of fear and need.
Only then can there be love — a love that is not bound by attachment or possession.

Questioner: So, love and freedom go together?

Answer: Yes.
Love cannot exist where there is dependence and fear. Love is not attachment; love is not clinging.
When the mind is free, love comes naturally. It is like a flower that blooms without asking for anything in return.
In that love, there is compassion, joy, and a deep sense of connection with all of life.

Can you look at your relationships without the screen of memory and expectation?
Can you see the subtle ways you seek comfort, control, or approval?
In that seeing, perhaps there is a quiet dropping away of the images, and with it, a new quality of connection — gentle, free, alive.

“When relationship is free of images, it is a mirror in which the self ceases, and in that stillness, love — vast and without measure — breathes.”

Ending the Fire of Becoming

"To end becoming is to be — to meet life without the distortion of desire."

From the earliest moments of our lives, we are caught in the movement of becoming. We are told to become successful, to become virtuous, to become enlightened. We are urged to improve ourselves, to accumulate knowledge, to climb higher in every sphere. This urge to become is not only external — in career, status, or possessions — but deeply internal as well. We want to become better people, more loving, more spiritual, more powerful inwardly.

This movement of becoming is endless. It is like a treadmill on which we run, believing that happiness or fulfilment lies just ahead — if only we can achieve, attain, or transform ourselves sufficiently. Yet no matter how much we achieve, we remain dissatisfied, restless, incomplete.

Why is this so? Because becoming is always in relation to an ideal, a future projection created by thought. It is born out of the sense of insufficiency — the belief that "what is" is not enough and that "what should be" holds the promise of freedom and joy.

But the very act of becoming denies the richness of being. In becoming, the mind is always divided — caught between what is and what it thinks should be. This division creates conflict, comparison, and sorrow. We measure ourselves against our own ideals and against others, and in this constant measuring, we breed discontent and fear.

Is it possible to live without this movement of becoming? Can we be completely attentive to what we are now — with all our fears, confusions, and limitations — without the desire to transform it into something else?

To observe "what is" without escape, without suppression, without justification, is to bring an extraordinary clarity. In that clear seeing, the movement of becoming loses its energy, for it thrives only in the soil of dissatisfaction and psychological time.

When there is no becoming, there is no future self to strive toward, no image to maintain. There is only the simplicity of being. This does not mean stagnation or passivity. On the contrary, it brings about a dynamic stillness — a freshness and vitality that cannot exist when the mind is burdened by ideals and future projections.

In the ending of becoming, the mind discovers a profound sense of freedom. There is no longer the exhausting burden of self-improvement, no longer the anxiety of not measuring up. There is an innocent openness to each moment, a directness and honesty in living.

This freedom also brings a different quality to action. Action is no longer born of ambition, fear, or desire to become something. It arises naturally, effortlessly, from the intelligence of awareness. Such action is precise, compassionate, and without regret.

To live under fire is to live amidst the pressures of a world obsessed with becoming and yet remain untouched by its demands. It is to move through life without the need to

accumulate psychological baggage, without the compulsion to build an image of oneself.
When the fire of becoming has ended, what remains is a quiet joy — a gentle, radiant presence. Life is no longer a series of achievements and failures, but an unfolding mystery to be lived fully, without fear, without comparison.

In this state, there is a sense of wholeness, of oneness with life. The mind is no longer divided, no longer chasing shadows. It is at peace with itself and with the world. This is true simplicity, true humility, and true living.

Beyond the Fire — The Vast Silence

"In the vast silence beyond thought, the sacred is encountered without seeking."

“When the mind is utterly quiet, the immeasurable comes into being.”

When the fires of the self, of desire, and of becoming have quieted, there arises a new quality of mind — a mind that is utterly still yet intensely alive. Beyond all the noise, the conflicts, and the endless chattering of thought, there is a vast silence waiting to be discovered.

This silence is not the product of discipline or effort. It is not a silence imposed by control or withdrawal from life. It is not the mere absence of external sound or the result of sitting quietly in a secluded place. Such silences are temporary, easily disturbed.

The silence we speak of here is the natural flowering of understanding. It comes when the mind has seen the whole movement of itself — the machinery of thought, the subtle operations of desire, the illusions of becoming — and has let them fall away without resistance.

In this silence, the mind is empty of the known. It is free from images, from past hurts, from future hopes. It is no longer projecting or defending, no longer occupied with itself. It is simply present.

This emptiness is not a void in the ordinary sense. It is a fullness, a richness beyond measure. In it, there is an immense energy, a boundless space where creation and discovery can take place.

A mind that lives in this vast silence is a mind in which love and compassion naturally flower. Compassion is not an idea or a moral duty; it is the fragrance of this silence. It is a movement without motive, a care that has no centre and no boundaries.

In this silence, there is also great intelligence — an intelligence that is not the product of accumulated knowledge or analytical thought. It is an immediate perception of truth, a direct seeing of "what is" without distortion.

Most of us are afraid of silence because in it, we are confronted with ourselves as we are — without masks, without escape routes. We fear the emptiness, believing it to be a form of death, a kind of non-existence. But when we enter this silence, we discover it is not death but the essence of life itself — pure, undivided, and sacred.

It is in this silent mind that true relationship with life begins. One is no longer acting out of past conditioning, no longer projecting images or expectations. One meets each moment fresh, with innocence and wonder.

To live under fire is to live in a world of noise, conflict, and endless distraction, yet to remain rooted in this inner silence. It is to move through life lightly, without the heavy burden of the self.

In this silence, there is a sense of sacredness — not tied to any religion or belief but a direct perception of the immeasurable. The mind touches something timeless, beyond all human thought and invention.

When the mind lives in this vast silence, it acts from a place of deep wholeness. Such a mind does not divide life into compartments; it sees the totality. Its actions are spontaneous, born of love and clarity, not from fear or desire.

In this state, life is no longer a struggle, no longer a constant effort to become or to achieve. There is a gentle unfolding, an effortless movement in harmony with all existence.

Beyond the fire lies this vast silence — a silence that holds all the stars, all the trees, all the rivers. It is in this silence that we find our true home, our true being. It is here that true living begins.

The Art of Attention

The Art of Attention — The Beginning of Meditation

"To look without opinion, to listen without interpretation — this is the seed of true meditation."

What is attention?

We rarely know what it means to truly attend.
For most of us, attention is partial, fragmented. We look at a flower but think about something else; we listen to someone speaking, but our minds are busy judging or preparing our reply.

Attention, as Krishnamurti points out, is to give your whole being to the act of seeing, listening, or doing — with your eyes, ears, mind, heart, and body fully present.

It is not a forced concentration that excludes or resists; it is an effortless, natural presence that includes all.

Attention to a flower

When you look at a flower, do you see it, or do you immediately name it — rose, jasmine, marigold?
The moment you name, compare, or classify, you have stopped seeing. You have reduced the living flower to an idea in your mind.

To look with attention is to see the color, the delicate folds of each petal, the movement in the breeze — without any mental

interference. You are then completely with the flower, without division, without the barrier of thought.

Attention in listening

When someone speaks to us, we often listen selectively — hearing what we agree with, resisting what we dislike, or planning our response.

Listening with attention means to listen with total silence inwardly, not reacting, not interpreting, not adding or subtracting.

In such listening, there is communion — a direct meeting of minds beyond words.

Attention in daily life

Attention is not just for special moments — it is for every act.
When you walk, feel each step. When you wash dishes, feel the water, see the reflections, hear the sound.

When there is full attention, even the most ordinary act becomes extraordinarily alive. There is no dullness, no mechanical repetition. The senses awaken, the mind becomes sharp, and the heart becomes sensitive.

Attention as inward seeing

Attention is not only outward. There is also inward attention — to watch your thoughts, your motives, your fears, your subtle reactions.

To look inwardly without opinion, without judgment, is to simply observe the whole movement of the self as it is — not as it should be.

This seeing is not analysis; it is direct perception.

When you see a fact without distortion, without resistance, there is an immediate clarity. That clarity is action, and in that action there is transformation.

Attention and energy

When there is complete attention, there is no conflict.
Conflict arises when there is division — when part of the mind wants to do one thing, and another part wants something else.

In attention, there is no fragmentation; all energy is gathered in one flame of perception.

In this state, the mind is no longer dull, lazy, or repetitive. It is alive, intense, fresh.

Attention is meditation

Krishnamurti said, “This is meditation.”
Meditation is not sitting in a corner trying to control your thoughts or practicing a method.

Meditation begins with simple, direct attention — to the flower, to your breath, to your thoughts, to your relationships.

When attention is complete, there is silence — not a cultivated silence, but a natural stillness that arises when the mind is wholly present.

In that silence, there is a different quality of mind — vast, quiet, without centre, without boundary.

Begin simply.
Next time you look at a tree, look completely.
Next time you listen to the wind or a friend's voice, listen wholly.
Next time you watch your own thoughts, watch without choice.

In this simple act of undivided attention, meditation begins.
In this beginning, the seed of freedom and true living is sown.

"Attention is a flame that lights the mind and the heart;
in its warmth, the self melts, and what remains is vastness, love, and silent understanding."

*****

The Art of listening

"To listen is to be wholly present; in that presence, the walls of the self dissolve, and love breathes silently."
"Listening beyond words and opinions, with deep attention, is an act of pure love and authentic presence."

Questioner: Sir, you often speak of listening — not just hearing words, but listening deeply. What does it really mean to listen?

Answer: A very important question, sir. Let us go into it slowly.

Most of us do not truly listen. We hear words and immediately translate them according to our knowledge, our past experiences, our opinions.
When someone speaks, we are often preparing a reply, agreeing or disagreeing, judging or comparing. In that state, there is no real listening — only a continuation of the self.

Questioner: Then what does it mean to truly listen?

Answer: To truly listen is to be completely attentive, without any movement of thought interfering.
It is to hear the words, the tone, the silence between words — without translating, without reacting, without forming an image.
When you listen in this way, there is no centre, no "me" that is protecting, defending, or accumulating. There is only pure perception.

Questioner: But in daily life, we have so many opinions and reactions. Is it really possible to listen without them?

Answer: It is possible if there is the intention to understand rather than to react.
You see, most of us listen with a motive — to agree, to oppose, to gain something. But listening without motive is an act of deep love.
When you listen without wanting, without expecting, there is an openness, a vulnerability. In that openness, there is no conflict.

Questioner: So listening is not just to people but also to nature, to silence?

Answer: Yes. To listen is not confined to human conversation.

You can listen to the wind moving through the trees, the call of a bird at dawn, the sound of water over rocks.
And even more profoundly, you can listen to silence — not as an absence of noise, but as a living, vibrant space.
In that listening, the mind becomes very quiet, very still.

Questioner: Does this kind of listening have an effect on our relationships?

Answer: Of course. When you truly listen to another, without images, without memory interfering, you see them as they are — not as you wish them to be.
This is the beginning of real relationship.
Most relationships are built on images: "He is this," "She always does that," "I want him to change." These images prevent true contact.
When there is real listening, the image-making stops, and there is a direct communion. In that communion, there is love.

Questioner: And what about listening to oneself?

Answer: A very important point.
Can you listen to your own thoughts and feelings without condemnation or justification?
When anger arises, can you listen to it as you would listen to a bird singing — without trying to suppress or analyse?
In this listening, there is self-understanding. The mind reveals its movements, its fears, its hidden motives.
And when you listen without interference, the very act of listening brings its own transformation.

Questioner: So listening is not just a passive act?

Answer: No, it is one of the most active states of the mind.

In real listening, there is great energy, great attention. It is not a dull acceptance, but a sharp, alert awareness.
When you listen totally, the division between the listener and the listened disappears. There is only listening.
Can you, even for a few minutes each day, listen without the noise of the self?
To a friend, to the wind, to your own thoughts — without choice, without expectation?

In that silent, choiceless listening, there is immense beauty.
A beauty that is not personal, not bound by time — a beauty that is sacred.
"When the mind listens without a centre, there is only the music of life —
a silent song flowing through all things, gentle, boundless, free."

*****

A Clear Mind Has No Tomorrow:

When you ask, "How am I to see clearly all the time?", you have already set a subtle trap for yourself. In that very question, there is a hidden movement of becoming, of striving toward an ideal.

You have created an image of a state called "clear seeing," and now you want to achieve it, to hold it permanently, to possess it. You have divided yourself into the one who is now unclear and the ideal self who will always see clearly.

This division — the "what is" and the "what should be" — is the beginning of conflict. The moment you introduce an

ideal, you bring in comparison, struggle, and the endless effort to become.

True clarity is not something to be achieved or maintained by will. It is not a fixed state that you can grasp and secure forever. Clarity arises naturally when the mind is completely attentive in the present moment, without motive, without expectation, without the movement of time.

When you observe without trying to change, without projecting an ideal state of perpetual clarity, there is simply seeing — fresh, direct, alive. In that seeing, there is no "you" who is striving to be clear. There is only clarity itself.

But the moment you ask "How can I maintain this?", you are no longer truly seeing. You have moved into fear of losing, into desire for continuity, into the creation of a psychological future.

Thus, clarity is a movement in the now, a flame that lives moment to moment. You cannot store it; you cannot cultivate it as a habit. It exists only when the mind is free from the burden of becoming, from the ache of continuity.

When you see this deeply, the question itself — "How am I to see clearly all the time?" — falls away. Then there is only seeing, simple and choiceless, like a fresh breeze moving across a still lake.

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When we ask a question casually, superficially, we are often playing with words, seeking comfort or intellectual stimulation rather than real understanding. We may ask, "What is love?", "How do I live without conflict?", or "What is the meaning of life?" — but often these questions are asked lightly, almost as a pastime.

However, when you enter into a question wholly — with your heart, your mind, your whole being — you are not merely seeking an answer that will confirm your hopes or soothe your fears. You are living with the question, holding it gently, as you would hold a fragile flower in your hands.

In that state of complete attention, the problem itself unfolds. You begin to see its many layers, its subtle movements, the roots hidden beneath the surface. And in that very seeing, the problem reveals its own solution. The answer is not separate from the problem; it is contained within it.

But there is something even deeper. How you receive the answer is of utmost importance. If you are rigid, defensive, or caught in your own expectations, you will reject the answer that life or truth reveals. You will twist it, reshape it to fit your desires, or discard it entirely if it does not promise immediate comfort or reward.

Most of us listen with the screen of profit and loss — "Will this benefit me?" "Will this support my beliefs?" "Will this make me secure?" In this calculation, there is no true listening.

To truly receive an answer, one must be inwardly free — free from the urge to protect oneself, to justify oneself, to gain something. One must come to the question and the answer without the burden of the past, without the itch of becoming.

Then there is a miracle: the question and the answer are not two separate movements. In the silent, choiceless observation of the question, the mind sees the whole, and in that seeing, there is clarity.

Such a mind is humble, open, and vulnerable. It is not concerned with being pleased or displeased, right or wrong, successful or unsuccessful. It is simply attentive, and in that attention, there is deep transformation.

Meditation

“When the mind is wholly quiet, without seeking, without measure,
there blossoms a silence not of effort but of pure seeing —
and in that silence, the sacred whispers.”

Meditation, for most of us, has become a practice — a method to be repeated, a technique to achieve some imagined state of peace or enlightenment. We sit in silence, repeat mantras, control our breath, all in the hope of reaching a higher state.

But for Krishnamurti, true meditation is none of these things. It is not something you do; it is not something you achieve through effort or discipline.

True meditation begins with the deep understanding of oneself. It is the flowering of self-knowing — watching the movement of thought and feeling without any choice, without any condemnation, without any motive to change “what is.”

Beyond effort and becoming

The moment you make meditation into a goal, you are caught in the net of desire and time. You are striving to become something — more peaceful, more spiritual, more enlightened. But all becoming is the continuation of the self, and the self is the root of conflict.

True meditation is the ending of effort. It is not concentration, which is an act of exclusion and resistance. It is not the cultivation of a particular experience or vision. It is an open, choiceless awareness of every movement of thought, every whisper of feeling, every subtle reaction.

Silence without a cause

When the mind observes itself without division, without the observer standing apart, there comes a profound silence — not enforced, not created, but natural and effortless.

This silence is not the opposite of noise. It is not the result of control. It is a silence that is alive, vibrant, full of energy. In this silence, there is no centre, no self, no measure.

The sacred beyond measure

In true meditation, the mind empties itself of the known. It becomes vast, without borders, without anchorage. Only then is there the possibility of touching the sacred — that which is beyond all thought and imagination.

This sacredness is not something to be sought. It comes uninvited when the mind and heart are free from all movement of becoming.

“Meditation is the movement of love, the perfume of humility, the emptying of the self. When the mind is utterly quiet, not made quiet, there is that which is beyond time and measure.”

To meditate truly is to live with full attention, to watch the flight of birds, the shadow on the water, the movement of your own thoughts — without past, without future, without any centre that gathers and holds.

In this vast, effortless awareness, there is beauty, there is love, and perhaps, there is that which is sacred.

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Questioner: Sir, you often speak of meditation, but your description seems so different from what we usually understand. What do you mean by true meditation?

Answer: May we begin by asking what we mean by meditation? For most people, meditation is a practice — a method to quiet the mind, to achieve peace, or to reach some higher state of consciousness. It involves repetition, control, effort. But is that truly meditation?

Questioner: Isn't some effort necessary? The mind is so restless, so distracted.

Answer: That is just it, sir. The moment you introduce effort, you create a division — the one who tries to control and that which is to be controlled. This division is the very essence of conflict. The mind that makes an effort is still caught in becoming — wanting to become peaceful, wanting to become enlightened. All becoming is movement within the field of the known, and therefore, limited.

Questioner: Then how can the mind become quiet?

Answer: When you see the truth that any effort to make the mind quiet is itself a form of noise, the mind naturally, effortlessly, begins to quieten. It is like seeing a dangerous snake — the very perception brings instant action. Similarly, the very seeing of conflict and its futility brings an ending to that movement.

Questioner: So, meditation is not a method at all?

Answer: Not at all. Meditation is not something you do for ten minutes or an hour a day. It is not something to be practiced and then set aside. True meditation is a state of being — a continuous awareness that flows through life, whether you are walking, talking, or sitting silently.

Questioner: But most spiritual traditions teach techniques, methods to reach higher states.

Answer: Yes. Techniques only condition the mind further. You become a prisoner to the method. Your mind may become narrow, highly concentrated, but it is not free. Meditation is freedom — freedom from systems, from authority, from becoming.

Questioner: If there is no goal, no method, how does one begin?

Answer: Begin by simply observing. Watch your thoughts, your feelings, without any choice — without saying, "This is good," "This is bad," "I must hold on to this," or "I must get rid of that." Just watch, as you would watch clouds passing in the sky.

Questioner: But my mind keeps wandering.

Answer: Yes. When you notice that the mind has wandered, that very awareness is the return of attention. Do not condemn it. Do not judge it. The moment you judge, you create conflict. Just watch the wandering as part of what is.

Questioner: So, there is no controller?

Answer: Exactly. The controller is the controlled. The thinker is thought. When you see this deeply, there is no duality. There is only observation. In that observation, without a centre, there is natural stillness.

Questioner: And in that stillness, is there something beyond?

Answer: Perhaps. When the mind is utterly quiet — not because it has been forced to be quiet, but because it understands its own movement — there comes a silence that

is vast, immeasurable. In that silence, there is a sense of great sacredness, a sense of something timeless.

Questioner: Is that what people call God?

Answer: Names do not matter. The moment you name it, you limit it. It is not something to be sought or worshipped. It is. But it can come only when the self is absent, when all desire to become or to achieve has completely ended.

Questioner: Does this mean one should withdraw from the world?

Answer: Not at all. One must live in this world — in relationship, in work, in daily activities. Meditation is not an escape. It is the flowering of awareness in every moment. When you live with that awareness, there is no contradiction between daily living and the sacred. Life itself becomes meditation.

Questioner: This feels so different from everything we have been taught.

Answer: Yes, sir. We are conditioned to seek results, to strive, to become. But truth is not found through effort. It comes when the mind is completely quiet, free of the past, free of ambition.

Questioner: Can this be sustained all the time?

Answer: When you ask whether it can be sustained, you are again introducing time — wanting continuity. But awareness is not a state to be maintained. It is alive, moment to moment. When you are attentive, there is awareness; when you are inattentive, see that too. In that very seeing, awareness returns.

Questioner: Is there an end to this seeing?

Answer: No end, no conclusion. The beauty of meditation is that it is endless — a movement without direction, without measure. In that movement, there is great joy, great love.

Questioner (softly)**:** I think I am beginning to understand — not intellectually, but in my heart.

Answer: That is enough. Let that seed grow in its own way, without forcing. Live with it, question it, look at it freshly each day. In that freshness, there is renewal, and in that renewal, perhaps, you may touch the eternal.

True meditation is the art of living without conflict, without division, without becoming. It is the perfume of a mind that knows itself completely and, in that knowing, becomes utterly still. In that stillness lies the doorway to the sacred — not as an idea, but as a living reality, timeless and immeasurable.

“Meditation is not an achievement, not a path to a goal, but the endless unfolding of awareness. In that endlessness lies freedom, and in that freedom, perhaps, the touch of the eternal.”

“When the mind is utterly still, the universe meditates in you, and you are the universe — vast, silent, immeasurable.”

Live as the sky lives — open, unburdened, without edges.
In that vastness, true living is.

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Beauty and Sacredness

"Seeing beauty beyond thought, and meeting the sacred in the quietude of the mind."
“Beauty is not in the object seen, but in the silent mind that looks without measure, without self.”

Questioner: Sir, you speak often of beauty and sacredness. But in daily life, we rarely feel this sense of the sacred. What does it mean to truly see beauty?

Answer: Let us look at it together, slowly.
For most of us, beauty is associated with form — a beautiful face, a painting, a sunset. But the moment thought enters, saying, “This is beautiful, that is not,” measurement begins.
When we look through the screen of thought — through our likes, dislikes, comparisons — beauty is reduced to personal taste.

Questioner: So, beauty is beyond personal opinion?

Answer: Yes.
When the mind is quiet, free of the noise of judgment and memory, there is a different kind of seeing.
Then you look at a tree, a bird in flight, a child’s face — and there is no centre saying, “I like it, I want it.” There is only pure perception.
In that perception, there is an immediate sense of beauty that is not born of thought.

Questioner: What is the connection between beauty and sacredness?

Answer: When you perceive beauty without the interference of thought, the mind becomes completely still.

In that silence, there is a sense of sacredness — not as something separate, but as an inseparable quality of that moment.
The sacred is not in temples, rituals, or images. It is in the quietness of a mind that sees without division.

Questioner: Does this mean that beauty can lead to the sacred?

Answer: When the mind is free of self-centred movement, beauty and the sacred are not two.
In that state, the flower, the sky, the passing cloud — all reveal a sacredness beyond words.
The observer, the one who wants to possess or interpret, is absent. There is only the flowering of life as it is.

Questioner: But our lives are so full of noise and conflict. How can we come upon this beauty?

Answer: The first step is to see the noise within — the constant chatter, the comparisons, the desire to become.
When you watch this noise without condemning or escaping, there comes a natural quietness.
In that quietness, beauty is revealed effortlessly.

Questioner: So, one does not "practice" seeing beauty?

Answer: Exactly.
Beauty cannot be cultivated. You cannot practice to be sensitive or to feel sacredness.
It arises naturally when the mind is free from its own projections.

Questioner: Does this perception have an effect on our daily living?

Answer: Yes.
When you see beauty without self, there is love. There is a gentle care in your actions, in your speech, in how you look at another human being.
Life then is no longer a series of conflicts and achievements. It becomes a quiet flowering.

Questioner: Is this why you say beauty is essential to a spiritual life?

Answer: Yes.
Without beauty — not decorative beauty, but the beauty of inner silence and clarity — there is no sacredness.
A mind that has lost sensitivity to beauty becomes hard, mechanical, violent.
When the heart is open to beauty, there is humility, and in that humility, the sacred is near.

Can you sit quietly and look at a tree, a bird, or a single flower without naming, without wanting, without comparing?
Can you listen to the silence between two sounds, the space between your thoughts?
In that simple seeing, perhaps you will touch the immensity of beauty — and in that, the fragrance of the sacred.

“When the mind is completely still, beauty and the sacred are not two.
There is only a light that is beyond all thought, a love that is measureless.”

The universe is in meditation

The universe is in meditation" — what does this mean?

Krishnamurti often used poetic expressions to point beyond words, beyond the intellect. He didn't literally say "The universe is in meditation" as a fixed statement, but the essence of this is completely aligned with his teachings.

The order of the universe

Krishnamurti observed that in nature and the cosmos, there is a vast, effortless order:

- Stars move silently across the night sky with perfect precision.
- Seasons come and go in rhythm.
- Rivers flow, trees grow, flowers bloom — all without conflict, without becoming something other than what they are.

This movement is not the result of ambition, comparison, or desire; it simply is. It unfolds in total harmony, with a quiet, sacred intelligence.

What is meditation?

For Krishnamurti, true meditation is not repetition of mantras, sitting in postures, or following systems. Meditation is a state of mind that is completely still — not forced into silence, but naturally quiet because it has understood the total movement of thought and self.

In that silence, there is no centre, no “me,” no striving. The mind is in a state of pure observation, pure being.

The universe as meditation

When you look at the night sky, or a solitary tree standing against the horizon, there is a sense of vastness, of sacred stillness.

The universe moves without self-interest, without conflict. In that sense, one might poetically say:

“The universe itself is in meditation — a silent, timeless, measureless movement beyond the noise of becoming.”

“When the mind is utterly quiet, not seeking, not becoming, there is a movement that is not separate from the movement of the universe. In that state, one is the universe, and the universe is in meditation.”

The universe is not meditating to achieve something; it is not seeking enlightenment, power, or perfection. Its movement is meditation — whole, free, beyond measure.

Summary (as Krishnamurti might express it)

- The universe reveals a vast order and harmony that is effortless and timeless.
- Meditation is a state of complete inner silence and observation, without self.

- In that silence, human consciousness may reflect the same order as the universe.
- Thus, one can poetically say: “The universe is in meditation.”

*****

The Universe Is in Meditation

The night sky holds a breath beyond measure,
a hush so vast that stars are born within it,
and die without leaving a scar.

The moon drifts alone,
yet belongs to every wave, every secret lake,
bowing in silent gratitude to its silver touch.

A flower unfolds to the morning light,
its petals wide open to the unknown,
never asking why it must bloom or wither —
it simply is.

The universe does not seek an audience,
nor does it carve its name in stone.
It moves without motive,

breathes without memory,
sings without echo.

This is meditation —
not the discipline of thought bound to a corner,
but a boundless embrace without a centre,
a stillness that dances in every particle,
a movement that holds silence as its heart.

Listen to the wind pass through the trees —
do you hear the prayer that is not a prayer,
the chant without syllable,
the vast hymn of nothingness?

When the mind becomes empty of its noise,
when it no longer chases shadows of becoming,
it stands as the sky stands —
immeasurable, transparent, sacred.

In that moment, there is no division:
the seer and the seen dissolve,
and the universe breathes through you —
a single, infinite inhalation.

The universe is in meditation.
It has always been.
It asks nothing, possesses nothing,
and in that pure negation,
flowers the eternal.

“To be as open as the sky,
as silent as the stars,
is to enter the timeless meditation
that is the very breath of the universe.”

*****

The Universe Is in Meditation

The Silent Breath

The universe moves in a silence
deeper than any prayer.
Stars wander in sacred patterns,
oceans chant without voice,
mountains bow in stillness to the morning sun.
Nothing asks to become something else.

Nothing demands to be seen,
praised, or remembered.
Each leaf is complete in its trembling,
each cloud is whole in its vanishing.

This is meditation —
a breath beyond seeking,
a movement without measure.

Beyond Becoming

Where man is, there is striving:
to become, to conquer, to hold, to know.
But the universe whispers another song:
a gentle hymn without destination.

A rose does not strive to be a lotus,
nor does the moon compete with the sun.
They exist in their own fullness,
dissolving each moment into the next.
In the deep night of the mind,
when thought sleeps,
there is a space where all becoming ends —

and in that space,
the universe breathes through you.

The Soundless Chant

Do you hear it?
The sound that is not heard by ears,
the chant that has no syllable?

The river carries it as a silent song,
the stones hold it in their patient heart,
the sky wears it as an endless robe.

When the heart no longer clings to an image,
when the mind no longer shapes the sacred into words,
there arises a listening deeper than sound.

This listening is meditation,
and in that listening,
the universe sings its timeless song.

The Empty Sky

The mind that seeks is noisy,

always carving paths through the unknown.
But the sky is empty,
and in its emptiness,
it contains all the stars.

True meditation is this empty sky —
vast, open, unpossessed.
In that openness,
there is no boundary between you and the cosmos.

Then love is not yours or mine;
it is as wide as space,
as timeless as starlight,
as gentle as dawn on a quiet lake.

The Sacred Flowering

When the self dissolves,
when the “me” with its anxieties and ambitions falls silent,
a new flowering begins.

It is not planted by effort,
nor watered by practice.

It blooms unseen,
fragrant with the perfume of the infinite.

In that flowering,
there is no meditation to do,
for life itself is meditation —
every breath, every tear, every laugh,
a sacred pulse of the whole.

Final Whisper

“When the mind is utterly still,
the universe meditates in you,
and you are the universe —
vast, silent, immeasurable.”

The Flame of True Living

"When the self has ended, life itself becomes the flame — gentle, bright, and free."

True living is a song of simplicity, silence, and love —

a song without past or future,

blooming in each breath, in each seeing, in each moment."

When the fires of conflict, fear, desire, and becoming have ended, and when the mind rests in vast silence, there arises a different kind of flame — the flame of true living. This flame is not born of the self; it is not fed by ambition, comparison, or psychological time. It is not a fire that consumes and destroys; rather, it is a quiet, luminous flame that illuminates and warms from within.

True living is not a matter of achieving certain goals or accumulating experiences. It is not the pursuit of pleasure or the avoidance of pain. It is not a movement toward an ideal or an image of perfection. True living is the art of being wholly present, moment to moment, without carrying the weight of yesterday or the burden of tomorrow.

In true living, there is no conflict between "what is" and "what should be." The mind no longer struggles to become something else; it no longer moves from one desire to another in endless restlessness. Instead, there is a simple, direct contact with life as it unfolds.

Such living is immensely dynamic, though outwardly it may appear quiet. It is dynamic because it arises from a mind that is free, clear, and unencumbered. Every action springs from a depth of understanding rather than from habit or compulsion.

In this state, relationship takes on an entirely new meaning. One no longer approaches others with demands, expectations, or fears. There is no longer the urge to possess or to be possessed. There is a profound sense of respect, a deep affection that is untouched by thought.

Work, too, becomes an expression of this flame. It is not done for status, for power, or for self-fulfilment. Work becomes a natural expression of one's being, a movement of love and intelligence. There is no division between work and life, between duty and joy. Everything flows together in a seamless, sacred dance.

True living also brings about a sense of great beauty. This beauty is not merely in art, music, or nature; it is the beauty of a mind that is inwardly whole and at peace. A mind that sees the sacredness in a blade of grass, in the flight of a bird, in the smile of a stranger.

The flame of true living is a light to oneself and to the world. It does not seek to influence or dominate, but by its very presence, it transforms the atmosphere around it. Like a lamp in a dark room, it quietly dispels shadows without any effort or intention.

To live under fire is to live in a world that is constantly inviting you to react, to compare, to struggle. Yet, when one

lives with this inner flame, there is no longer a reaction born of conditioning. There is only response — fresh, intelligent, and compassionate.

This flame cannot be cultivated or practiced. It cannot be given by another or found in books or teachings. It emerges naturally when the mind has emptied itself of its burdens, when there is an ending to conflict and becoming.
In this flame, there is great strength and great gentleness. It is unyielding in its clarity, yet infinitely tender in its embrace of life. It moves without motive and loves without measure.

When one lives with this flame, life itself becomes meditation. Every breath, every step, every word carries the fragrance of awareness. There is no longer a search for meaning because life in its entirety becomes the meaning.

This is the art of true living — to live with a mind that is clear, a heart that is open, and a flame that burns quietly, lighting the way without consuming. In such living, there is profound freedom, immeasurable joy, and a deep, abiding peace.

Order

On Freedom, Order, and Responsibility

"Freedom without understanding is chaos; freedom with deep insight is the flowering of compassion."

Questioner: Sir, you say that life is causeless, without reward, without punishment, and without fulfilment. But if man believes there is no reward or punishment, won't he behave badly — cheat, exploit, even kill others?

Answer: A very important question, sir. Let us explore it slowly, deeply.

When we hear that there is no reward or punishment, we often interpret it through the lens of our own conditioning. Our morality has been shaped by fear — fear of punishment, hope of reward.

But is that true goodness? Or is it mere conformity?

Questioner: Are you saying morality based on fear and reward is not true morality?

Answer: Yes. When you act from fear of punishment or desire for reward, the action is still self-centred. It is guided by motive, by the pursuit of security for the self.

Such action may appear orderly outwardly, but inwardly it breeds conflict, hypocrisy, and division.

Questioner: Then what prevents man from harming others if he feels free of consequence?

Answer: The question implies that without external restraint, man will act destructively.

But this assumes that man can only be "good" if he is controlled, like a wild animal on a leash.
Krishnamurti suggested something entirely different: when there is a deep understanding of the self — its fears, desires, ambitions — the self naturally dissolves.

Where the self is not, there is no centre from which violence, greed, or deception can arise.

Questioner: But most of us do not see this deeply. We act from self-interest.

Answer: Yes. That is why society relies on punishment and reward. But these create only superficial order, never inward transformation.

The real question is: can you look at yourself without judgment, without justification?
Can you see the whole movement of self — the hidden motives, the subtle fears — as they arise?

This seeing is the beginning of intelligence.

Questioner: So, if one truly understands oneself, there is no need for external control?

Answer: Exactly. True freedom and true responsibility are not separate — they are one.

A mind that is deeply free, free of self-centred movement, naturally acts with care.
It cannot harm, just as a clear spring cannot produce poison.

Questioner: Does this mean there is no consequence to action?

Answer: There is always natural consequence.

If you plant a thorn bush, you cannot expect roses.
If you put your hand in fire, it burns — not as punishment, but as a fact.

Inwardly, when you act from greed or violence, you create conflict and suffering.
When you act from clarity and compassion, there is harmony.

This is not moral teaching; it is simple fact.

Questioner: So, what you call order is not imposed?

Answer: Yes. Order born of discipline and fear is not true order; it is mere suppression.

True order comes from insight — from seeing the truth of what is.

When you see deeply, there is no conflict between what you see and what you do.
The seeing is the doing.

Questioner: Is this what you mean by living causelessly?

Answer: Yes. Living without psychological cause means living without motive, without seeking reward or avoiding punishment.

Action then springs from perception, not from desire.
In that action, there is a different quality — it is whole, complete, free.

Questioner: And in that freedom, there is love?

Answer: Yes. Love is causeless.

As long as love is tied to reward — "I love you because you give me pleasure" — it is not love.
As long as love fears punishment — "I stay faithful because I fear loss or hell" — it is not love.

Love, like a flower, blooms simply because it must. It has no "why," no "because."

Can you observe yourself beyond the framework of reward and punishment?
Can you act from clarity rather than from fear or desire?

In that choiceless awareness, there is a natural order — a quiet flowering of compassion and intelligence.

"When the mind is free of cause, there is no conflict, no violence, no division.

In that vast inner silence, love breathes — untouched, unbound, causeless."

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Why is there disorder where man is?

Krishnamurti often spoke about the order of the universe. The stars, the planets, the movement of the seasons, the flowering of a tree — there is a vast, harmonious order in nature.

But where man is, there is confusion, conflict, violence, contradiction, and sorrow.

Order in nature vs. disorder in human life

In nature, order is intrinsic. It is not created by thought; it is not imposed from outside. A seed becomes a tree, a bird flies with effortless precision, rivers flow naturally to the sea.

But human beings live in psychological disorder because of the movement of thought — thought driven by desire, fear, comparison, ambition, and the endless urge to become something.

The source of disorder: self-centred thought

Krishnamurti emphasized that the self, the "me" — with its attachments, identifications, and endless demands — is the root of disorder.

- We are always comparing ourselves with others, creating conflict.

- We pursue pleasure and escape pain, creating contradiction.
- We divide ourselves into nations, religions, ideologies, and families, breeding violence.
- We live in the past and project into the future, never fully in the present moment.

This movement of the self is fragmentary and divisive. And where there is fragmentation, there cannot be order.

Can man live in order?

Krishnamurti suggested that true order is not a blueprint or system imposed from outside. It arises naturally when the mind understands its own disorder — its conditioning, its fears, its desires — and sees the truth of it directly.

In that seeing, there is an ending of conflict. From that ending, true order flowers — an order that is as natural and beautiful as the order in the universe.

"Order is not a pattern to be followed; it is the living, dynamic movement that comes when the self is absent."

The universe moves in silent, effortless harmony because it is free of the self. Where man is, there is disorder because each one is endlessly building and defending the "me."

When the "me" ends, perhaps human life too can reflect the deep, timeless order of the stars.

Summary (as Krishnamurti might express it)

- Nature has order because it is free from self-centred activity.
- Human disorder arises from the movement of thought, which divides and isolates.
- True order cannot be imposed; it emerges when the self ends.
- In that ending, there is a natural harmony with life and with the universe.

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“Order is not brought about by thought or discipline; it flowers naturally when the self is silent.”

Questioner: Sir, everywhere in nature we see extraordinary order — the stars move precisely, the seasons change, rivers flow effortlessly. But where man is, there seems to be only disorder, conflict, and chaos. Why is this so?

Answer: That is a very important question, sir. Let us explore it slowly. Have you ever watched a tree, or a bird in flight, or the movement of clouds across the sky? There is a profound harmony, a natural order not created by man or by thought.

Questioner: Yes, nature seems so beautifully balanced. But human beings are different.

Answer: Why are we different? What is it that creates disorder in us?

Questioner: Perhaps it is because we have desires and ambitions?

Answer: Exactly. The human mind is in constant movement — always wanting, comparing, striving to become something. This endless movement creates conflict.

Questioner: But isn't desire natural, like hunger or thirst?

Answer: Physical needs are natural — food, shelter, clothing. But psychological desire — the urge to become, to be somebody, to succeed, to dominate — this is where disorder begins.

Questioner: Why does this desire create disorder?

Answer: Because desire divides. When you desire to become something, you are always in conflict with "what is." You create an image of what you should be, and you struggle to achieve it. This struggle breeds fear, anxiety, comparison, and violence.

Questioner: But without ambition, wouldn't society stop progressing?

Answer: Progress in technology and outer things may continue, but psychologically, inwardly, ambition brings division and sorrow. True creativity and true order do not need ambition; they arise from a mind that is clear and free.

Questioner: Then what is true order in human life?

Answer: Order is not a blueprint, a system, or a discipline imposed by society or by oneself. Order is like a living thing — it is sensitive, dynamic. It comes naturally when there is an understanding of disorder.

Questioner: How do we understand disorder?

Answer: By observing it without judgment, without trying to suppress or escape it. Watch how your mind moves, how thought creates images, how it compares and divides. In seeing the movement of thought as it is, without choice, there is the beginning of order.

Questioner: So, order is not something we achieve, but something that happens?

Answer: Yes. When the self — the "me" — with its desires, fears, and ambitions, is not operating, there is naturally a state of order. This order is as beautiful and precise as the order in the universe.

Questioner (after a pause): This means that the root of human disorder is the self?

Answer: Precisely. The self is a bundle of memories, desires, fears, and projections. It creates fragmentation — "me" and "not me," "us" and "them." In this division lies all conflict and disorder.

Questioner: Can this self ever end?

Answer: When there is total understanding of its movement — without resistance, without condemnation — there is a quiet ending. In that ending, there is vast energy, clarity, and true order.

Questioner: Then perhaps, like the universe, human life too can reflect that harmony?

Answer: Yes, sir. When the mind is free of the self, there is no contradiction, no conflict. Then the mind is in harmony with the universe — moving in the same rhythm, the same vast silence.

Questioner: Thank you, sir. This feels not just an idea, but something to live.

Answer: Yes. Let it not remain words. Live it, observe, watch each thought and feeling. In that choiceless awareness, the self withers away, and order — the sacred order of life — flowers.

In this dialogue, we see that human disorder is not inevitable; it is the result of the self — the endless movement of thought seeking security, becoming, comparing.

When the self ends, there is an effortless order, a quiet harmony, as natural as the unfolding of a leaf or the silent dance of stars.

“When the mind is still and the self is absent,
life moves in profound order,
as simple and vast as the morning sky.”

Violence

A man strikes another in anger,
a nation raises its flag in triumph,
a child learns to compete and conquer,
the seed of violence is sown in quiet corners.

Violence is not just in the spilling of blood,
not only in the clash of swords or guns,
but in the subtle tightening of the heart,
the silent walls we build around “me” and “mine.”

It is in the sharp word spoken to wound,
the hidden envy at another’s success,
the restless drive to become something,
the deep-rooted fear of being nothing.

We glorify heroes who fight and win,
we reward ambition and call it virtue,
we separate ourselves in the name of belief,
nation, caste, religion, and so endlessly divide.

Can there be peace in the world
if each heart is a battlefield?
If each mind is torn by its own struggles,
its own ache to dominate or submit?

To end violence is not to control it,
nor to suppress it with a tighter fist.
It is to look at it directly, without escape,
to see its face in our daily gestures,
our hidden motives, our small betrayals.

In that seeing, there is no judgment,
no justification, no condemnation —
only a clear light revealing the fact.
And in that light, violence begins to dissolve,
not through force, but through deep understanding.

True nonviolence is not a cultivated ideal,
not a slogan to shout in the streets,
but a flowering in the heart when the self is absent,
when comparison ends and love moves freely.

To live without violence
is to die each day to the past,
to meet life fresh, without the burden of memory,
to hold no images of what you are or what another is.

Then the mind is still,
not made still by will or effort,
but still as a quiet lake at dawn,
reflecting the open sky without distortion.

And in that stillness,
perhaps for the first time,
there is the perfume of peace,
the gentle breath of compassion
that knows no boundary.

“Nonviolence is not an achievement,
but the natural song of a heart
that has no walls.”

*****

Can One Live Without a Harsh Word?

A mind without walls
speaks no sharpness,
moves like a silent breeze —
gentle, without leaving scars.

Questioner: Sir, is it really possible to live in this world without uttering a single harsh word, even when one is cheated or betrayed?

Answer: That is a profound question. Let us look at it together slowly. Why do we speak harshly when we are hurt?

Questioner: Because we feel attacked or deceived, and we want to defend ourselves… or hurt the other in return.

Answer: Exactly. It is a reaction, isn't it? A response born out of our own pain and the image we have of ourselves. When someone cheats us, that image is wounded, and from that wound, we react with anger, harshness, bitterness.

Questioner: Then, to not speak harshly, must we suppress these feelings?

Answer: No. Suppression is merely pushing the reaction inward. It creates conflict and leaves hidden wounds that poison the mind. The key is not suppression but understanding.

Questioner: Understanding what, sir?

Answer: Understanding the structure of the "self" that feels hurt. Seeing that this self is nothing but a collection of images, memories, and identifications. When you see this

clearly, without distortion, you discover that there is no permanent entity inside to be wounded.

Questioner: But is that really possible — to live without being hurt?

Answer: When there is no image to defend, who is there to be hurt? You may feel physical pain or perceive injustice, but there is no psychological wound that demands retaliation. You can act firmly if needed, but without hatred, without a harsh word.

Questioner: So, such a person still acts, but without inner violence?

Answer: Yes. Action then springs from clarity and compassion, not from bitterness or fear. There is strength in such action, but no cruelty.

Questioner: It seems so difficult, almost beyond reach.

Answer: It appears difficult because we are conditioned to protect the "self" at any cost. We cling to our images and defend them fiercely. But if you begin to observe these reactions as they arise — choicelessly, without judgment — you will see their nature and their futility.

Questioner: And in seeing clearly, the harsh word simply does not arise?

Answer: Precisely. There is no need to control or force silence. When there is no inner division, no centre from which conflict springs, there is no impulse to hurt. Then words become gentle, actions become healing. Life becomes a movement of compassion, not of defence.

Questioner: Thank you, sir. I feel this is not something to practice as a technique, but to understand deeply.

Answer: Yes. It is not a matter of becoming something in the future, but of seeing the truth now. In that seeing, there is freedom. And in that freedom, there is love.

When the heart holds no wound,
words are like clear water —
flowing, soft, without taste of bitterness,
touching all, leaving no trace.

*****

Why Do I Still Feel Hurt?

Questioner: Sir, I understand, at least intellectually, that the image of the self is an illusion — that nationality and religion are psychological constructs without true reality. But when I am personally hurt, or when someone criticizes my nation or my god, I still feel discomfort. Why is this?

Answer: That is a very deep and honest question. Let us explore it slowly together. You say you understand that the self is an illusion, that nationality and religion are mental constructs. But what kind of understanding is this?

Questioner: I suppose it is an intellectual understanding. I can see the logic of it, but when I am challenged, I still react emotionally.

Answer: Exactly. Thought can grasp ideas quickly and create a conceptual framework, but the deeper layers of conditioning — the emotional residues — remain untouched. We may say, "I know I should not identify with my country," but from childhood, we have been conditioned to belong, to

take pride, to defend. Those impressions lie deep in the unconscious.

Questioner: So that conditioning still controls me even if I intellectually disagree with it?

Answer: Yes. You see, the mind divides understanding into intellect and emotion, but in reality, they are not separate. True understanding is total — it involves seeing the movement of thought and feeling together, without division.

Questioner: But when I feel hurt, what should I do? Should I resist it or try to push it away?

Answer: No. The moment you resist, you create conflict. You set up an ideal of not being hurt and try to force yourself to conform to that. In that struggle, there is violence. Instead, can you simply watch the hurt as it arises?

Questioner: Watch it? You mean just observe it without doing anything?

Answer: Yes. Just observe it choicelessly, without judgment, without wanting to change it. See how the hurt arises from the image you have built — the image of yourself, of your nation, of your god. See how that image is threatened, and how thought rushes to protect it.

Questioner: And in seeing this clearly, what happens?

Answer: In that direct seeing, without any effort to change or suppress, the reaction begins to lose its energy. The conditioning starts to dissolve because it has been fully exposed. When you see the false as false, it ends naturally.

Questioner: But is this not a gradual process?

Answer: The depth of seeing may unfold moment to moment, but the act of seeing is immediate. It is not a matter of time; it is a matter of intensity and clarity of observation.

Questioner: Then, if I see completely, I will not be hurt again?

Answer: When there is no image, there is no one to be hurt. There may be a response to injustice, a firm action when needed, but no personal wound. The mind becomes like a clear sky — open, untouched by passing storms.

Questioner: This seems so simple, yet so profound.

Answer: It is simple, but not easy, because we are so deeply attached to our images. The freedom from hurt is not an achievement; it is the natural outcome of seeing the truth as it is. In that freedom, there is true compassion and immense beauty.

Where there is no image,
there is no wound.
In the quiet seeing of what is,
the heart stands clear —
open as the morning sky.

On God

People throughout the world have sought God. They have worshipped countless images in temples, churches, mosques; they have repeated prayers, performed rituals, and followed sacred texts, each believing that through these means they will find the divine.

For Krishnamurti, all such pursuits are the outcome of human thought — thought that is born of fear, longing, and the endless search for security.

When we give shape to God — as an image, as a saviour, as an energy guiding our lives — we reduce the vast, immeasurable to something small and known. We project our desires, our hopes, our fears, and call that projection "God."

The consequences of creating God in thought

The moment we create an image of God, we create division: my God and your God, my belief and your belief. From this arise conflict, violence, and sorrow. We become prisoners of our own projections, clinging to them for comfort and identity.

Furthermore, the very act of seeking God implies that the seeker is separate from that which he seeks. But can truth, the immeasurable, ever be approached by a mind caught in its own conditioning and illusions?

The sacred beyond thought

Krishnamurti did not deny the sacred. In fact, he spoke of a sacredness that exists beyond all thought, beyond all images and words. But he insisted that this cannot be found through effort, through worship, or through following any path.

The mind must be completely free — free from fear, from belief, from the urge to become — for the sacred to reveal itself. Only in complete silence, when the self is absent, can that which is timeless come into being.

In his own spirit

"Truth is a pathless land," he said.
"You cannot approach it through any organization, creed, dogma, priest, or ritual, nor through any philosophical knowledge or psychological technique. It is to be found through the mirror of relationship, through the understanding of the contents of one's own mind, and through watching and not through analysis or introspective dissection."

The living inquiry

To discover what is sacred, Krishnamurti invited us to live without seeking, without authority, without dependence on any image — to observe life directly, choicelessly, with a mind that is completely still.
When that stillness comes naturally, without effort or suppression, there is a vast, timeless space. In that space, perhaps, there is that which one might call God — but by then, there is no one left to name it.

God, for Krishnamurti, is not a belief, not a refuge, not a concept to be held and defended. It is a living mystery that unfolds when the mind is empty of itself — when the known ends, and the unknown begins.

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When you reduce God to a personality, qualities, or guiding energy — what are the consequences?

The moment you reduce the immeasurable to an image, to a personality, or to a set of qualities, you have already limited what is infinite. You have confined the vastness of the sacred into the narrow framework of your own mind — into your thoughts, projections, fears, and desires.

When you give God a personality — loving, just, vengeful, merciful — you are essentially projecting your own psychological needs. You want security, so you create a protective God. You fear loneliness, so you create a God who watches over you. You long for order, so you imagine a cosmic intelligence that guides everything.

This projection comforts you. It offers you a sense of belonging and consolation in times of suffering. But it also imprisons you. You become dependent on an image created by your own thought, and therefore, you lose the capacity to observe and understand the sacred directly.

The consequences

Division and conflict: When God is reduced to an image, each culture, each religion, each sect invents its own version. These images inevitably clash, leading to religious division,

hatred, and violence. You worship your image of God; someone else worships theirs. The truth, which is beyond all images, is lost.

Authority and dependence: By creating an image of God, you also create authority — priests, intermediaries, texts, rituals. You rely on someone else to interpret the divine for you. This dependence destroys direct perception and personal freedom.

Fear and comfort cycles: A personalized God often becomes a source of reward and punishment. Your actions are then driven by fear of divine retribution or desire for divine approval, rather than by a natural sense of goodness and love.

Loss of direct inquiry: The sacred is not something that can be approached through belief or worship of an image. It requires a mind that is free, silent, unburdened by conditioning. By clinging to a concept of God, you stop inquiring, stop observing deeply. You accept, and in that acceptance, the living flame of questioning dies.

Krishnamurti's spirit

Krishnamurti often said that truth is a pathless land. The divine, the sacred, or "God" — if one may use that word — cannot be approached through organized belief, dogma, or ritual. It can only be approached when the mind is completely free from the known, from fear, from the urge to become something.

"When the mind is utterly still, free from all movement of thought, the immeasurable, the timeless, comes into being.

That is sacred. That is not to be found in temples, in images, in words. It is there when the self is not."
Can you look at a tree, the evening star, the movement of your own thoughts, without the veil of your conditioning? Can you observe without naming, without measuring, without projecting your hopes and fears? In that observation, perhaps, you touch the sacred — not as an idea, but as a living, silent reality.

*****

We have carved God in stone and in word,

in ritual chants echoing through marble halls,

in the quiet desperation of folded hands

seeking comfort in the unknown.

We have given Him form —

a father's kindness, a ruler's wrath,

a distant light to guide our trembling steps.

But these are shadows drawn by a mind afraid to be alone.

Is God in the temple, beneath the dome,

in the sacred syllables, in the lines of a holy book?

Or is He woven into the song of a bird at dawn,

the hush of twilight across a still lake,

the silent tear upon a grieving cheek?

When the mind is crowded with prayers and promises,
with fear and the ache of becoming,
how can it touch the immeasurable?

To find that which is beyond time,
the mind must stand naked and alone,
without the crutch of belief, without the veil of hope,
without the walls of identity.

In the vastness where thought has no path,
where the heart listens without asking,
there may come a fragrance — uninvited, unnameable —
a whisper of the sacred that no tongue can utter.

There, in that measureless silence,
where the self dissolves like mist at sunrise,
what is holy moves without movement,
and God — if one must use that word —
is not separate from the seeing,
not apart from the stillness,
but is that very stillness itself.

Let the mind be quiet,

utterly simple,

like a clear sky after rain.

Then, perhaps, that which is timeless

will reveal itself —

not to you,

but in the absence of you.

*****

Is there a creator? Why does the universe exist?

Krishnamurti did not approach these questions from the standpoint of belief, theory, or religious tradition. Instead, he invited us to look directly and simply, without projection or conditioning.

The search for a creator

When we ask, “Is there a creator?” our minds often seek comfort, security, or explanation for the vast mystery of existence. We want to believe there is an ultimate authority, a guiding intelligence, something that gives meaning and direction to life.
Krishnamurti pointed out that this very search for a creator is often rooted in fear — the fear of being alone, of being nothing, of facing the immensity of life without a centre to hold onto.

The mind that seeks an answer

The human mind, conditioned by centuries of tradition and belief, always looks for causation, for a beginning. We ask, "Who created the universe?" — assuming that creation must have a cause, an agent, a divine architect.

But Krishnamurti emphasized that any answer given by thought is still within the field of the known. Thought, being limited and based on memory, cannot comprehend or contain the vast, timeless movement of life.

The sacred beyond thought

Rather than accept second hand answers, Krishnamurti suggested that we remain with the question itself — not rushing to conclude or believe, but holding the question in deep silence.

In this silence, there is a different kind of perception — not intellectual or emotional, but an awareness beyond the limitations of thought.

When the mind is completely still, without seeking or projecting, there is a possibility of touching the sacred, the immeasurable. But this is not the result of belief or effort. It cannot be named or described as "God" or "creator" without limiting it.

Why does the universe exist?

Krishnamurti did not offer a metaphysical explanation for why the universe exists. He suggested that such "why"

questions are often the mind's attempt to escape from what is, to find comfort in theories rather than meet life directly.

He encouraged us to see that the very act of questioning from a place of fear or desire leads to illusion.

The importance of understanding oneself

Instead of asking why the universe exists, Krishnamurti urged us to understand the movement of our own consciousness — the structure of the self, desire, fear, and thought.

When there is deep understanding of oneself, the mind naturally becomes quiet. In that profound quietness, there is a different relationship to life — one of wonder, sacredness, and deep humility.

Then, the question "Is there a creator?" may dissolve altogether, as the mind is no longer seeking security or consolation in an idea.

"The sacred cannot be approached through thought; it comes when the mind is completely still, free of fear and seeking. Then perhaps there is a perception of that which is beyond measure — but it cannot be captured in words like 'creator' or 'purpose.' "

Rather than search for a creator or a reason for the universe, can we look directly at ourselves?
Can we observe the movement of thought, the roots of fear, the craving for continuity?

In that direct seeing, there is freedom. And in that freedom, perhaps the sacred reveals itself, not as an idea, but as a living, infinite presence.

“When the mind is silent and the heart is free of seeking,
the vastness of life shines without question,
and in that shining lies the timeless mystery.”

*****

Creator and the Mystery of the Universe

“When the mind stops seeking certainty, it meets the immeasurable face to face.”

Questioner: Sir, is there a creator? Did someone create this vast universe, this endless movement of stars, life, and death?

Answer: Why do we ask this question? Let us look deeply. Is it out of wonder, or is it born of a desire for comfort, for security in a seemingly chaotic world?

Questioner: Perhaps both. There is awe when looking at the stars, but also fear — the fear of being small, alone.

Answer: Exactly. The human mind, conditioned through centuries, always seeks causes, explanations, someone to lean on. We want to believe in a higher power to feel protected, guided, and secure.

But can the mind, which is the result of time and conditioning, ever truly understand something beyond time?

Questioner: So, you are saying the mind cannot find an answer to whether there is a creator?

Answer: The mind can invent answers, create beautiful images, comforting beliefs — but these are all projections of thought.
Thought is always limited; it is the response of memory, knowledge, and experience. And something limited can never perceive or contain the unlimited.

Questioner: Then should we stop asking such questions?

Answer: Not at all. But see the movement of the question itself. Hold it, not to find an answer, but to look into the nature of the mind that asks.

When you hold the question without rushing to conclude, without grasping for an idea or belief, the mind becomes still.

Questioner: Why does the universe exist then? Surely there must be a purpose, a reason?

Answer: Again, notice what we are doing. We seek a "why" because we are uncomfortable with mystery. We want purpose so that life feels secure, understandable, manageable.
But is life asking us for a reason? Does a tree ask why it grows, why it flowers?

The very search for "why" often prevents us from seeing "what is." We escape into theories instead of meeting life directly, with all its vastness and depth.

Questioner: But without purpose, isn't life empty?

Answer: Life is empty only when we look at it through the screen of the self — with its endless demands, fears, ambitions.

When the self is not, when there is no centre seeking meaning or security, there is a vast sense of space, a living mystery that does not need to be explained.

In that state, life is not empty; it is full of beauty, love, and sacredness.

Questioner: Is that what you call the sacred?

Answer: The sacred is not an idea or an object to be found. It is not a "creator" shaped by our hopes and fears.

It is a presence that comes into being when the mind is completely still, free of all projections and all seeking. Then, perhaps, there is a sense of something immeasurable, beyond words, beyond thought.

Questioner: So, we should not believe in a creator?

Answer: It is not a question of belief or disbelief. Belief divides, conditions, and imprisons the mind. What matters is to see the fact — that any belief, whether in God or no God, is a projection of thought. When this is deeply seen, the mind no longer clings to belief or to its opposite.

In this freedom from belief, the mind stands alone — clear, unburdened.

Questioner: Then what is left?

Answer: What is left is a mind that is silent, a heart that is full of compassion, a sense of oneness with life.

In that state, there is no need for a creator. The whole movement of life — its beauty, its sorrow, its immensity — is perceived directly.

Then, the question "Why does the universe exist?" loses its grip. You simply live in deep wonder, in direct relationship with all that is.

Can you look at the night sky without seeking its maker?
Can you live with the mystery of life without wanting to capture it in words?
Can you hold the vastness in your heart, without fear, without demand?

In that quiet openness, perhaps you will touch that which is beyond all thought — not as an idea, but as a living reality.

"Beyond belief and disbelief lies a silent openness;
there, the sacred breathes, and the universe sings without question."

*****

Is love and compassion God? Or is the immeasurable beyond them?

Krishnamurti spoke deeply about love, compassion, and the immeasurable (or the sacred). He did not define these as separate entities, nor did he place them into a hierarchy — but invited us to see their deep, living relationship.

Love and compassion are not separate from the sacred

Krishnamurti said that true love and compassion are not born of thought, not of desire or pleasure. When the self — the "me" with its ambitions, fears, and separations — ends, then there is a state of love.

In that love, there is no "one who loves" and "another who is loved"; there is only the movement of love itself.

He often said that where there is love, there is compassion, and where there is compassion, there is intelligence — an intelligence not of books, but of direct perception.

The immeasurable and the sacred

Krishnamurti sometimes referred to "the other," "the immeasurable," "the sacred," or "the timeless."

He said this cannot be approached through thought, rituals, beliefs, or practices. It comes when the mind is completely silent — not forced into silence, but naturally quiet because it has understood itself fully.

Is the immeasurable greater than love and compassion?

In one sense, love and compassion are the doorway to that which is immeasurable.

"Without love and compassion, do what you will — go to all the temples, put on all the robes, repeat all the prayers — you will never find it."

So, love and compassion are not lesser or stepping-stones to "something higher." They are of the same essence as the sacred. When the self ends, love is. And in that state of love, the sacred, the immeasurable, may come into being.

"Love is not separate from the sacred; they are one. In the perfume of love, there is the scent of the infinite."

A different fragrance, not a measure

The immeasurable is not "greater" in the sense of comparison — that would still be the mind operating in duality. Rather, it is a movement without centre, a vastness that is of the same essence as love, but without boundary, without personal quality.

When the heart is filled with love — not personal, possessive love, but pure compassion — there is a fragrance. That fragrance is the sacred. And in that sacredness, perhaps one might sense the immeasurable, the timeless, the nameless.

Summary (as Krishnamurti might express it)

- Love and compassion are not separate from the sacred; they are expressions of it.
- There is no greater or lesser; love and the immeasurable are of one movement.
- When the self ends, love is, and in that love the immeasurable is touched.
- The mind that compares or measures cannot enter the timeless.

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On love

“Where the self is not, in that empty, quiet space,
blossoms a love that asks nothing, possesses nothing, and knows no sorrow.”

For Krishnamurti, love was not what we commonly understand it to be. In his view, what most people call love is deeply intertwined with attachment, desire, pleasure, and dependency.

When we say “I love you,” it is often loaded with expectation, possessiveness, and the fear of loss. We use love as a means to find comfort and security, to escape our loneliness. Such love inevitably leads to conflict, jealousy, and sorrow.

Love and attachment

Krishnamurti said that where there is attachment, there is no love. Attachment breeds fear — the fear of losing, of being alone, of not being reciprocated. This fear then brings possessiveness and dependence, which are forms of self-interest.

Love is not desire or pleasure

He pointed out that love is not the same as desire or pleasure. Pleasure is born from thought — the memory of an enjoyable experience or anticipation of future gratification. Thought sustains and cultivates pleasure, and this cultivation turns love into a pursuit of satisfaction.

Love, for Krishnamurti, is not born of thought; it is not a product of time. It is not something that can be cultivated through practice or discipline.

Love as freedom

True love, he said, is a state of complete freedom. Freedom from the self, from all psychological demands and expectations. Where there is love, there is no “me” and “mine.”

In this freedom, there is care, compassion, and an immense sense of tenderness — not just towards one person, but towards all of life: people, animals, trees, the earth.

“Love is not attachment. Love is not jealousy. Love is not pleasure. Love is not desire. Love is not a product of thought. Where there is love, there is no self.”

When the mind is completely quiet, free of its conditioning and its endless demands, there is the possibility of love — a love that is without motive, without cause, without end.

When you understand yourself — the movement of thought, the machinery of desire, the shadows of fear — love comes as a fragrant breeze, uninvited and unbound.

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Questioner: Sir, what is love? Everyone talks about love — in books, in songs, in temples. But it seems so confusing. What does it truly mean?

Answer: Yes, sir, that is perhaps one of the most important questions we can ask. But to find out, we must first approach it with great seriousness and care — not merely as an intellectual idea, not as something to be argued or agreed upon.

Questioner: We say we love our family, our children, our partners. Is this not love?

Answer: Let us look at it carefully. When you say you love someone, what does that mean? Does it not often involve attachment, dependence, possessiveness? You say, "I love you," but behind those words there is fear — fear of losing, fear of loneliness, fear of being hurt. Is that love?

Questioner: Are you saying that attachment is not love?

Answer: Exactly. Where there is attachment, there is fear, and where there is fear, there is no love. Attachment leads to jealousy, to possessiveness, to conflict. You become dependent on another for your emotional security, for your sense of identity. This dependence is what you call love, but it is really a form of self-interest.

Questioner: But isn't it natural to want to be close to someone, to feel secure with them?

Answer: Yes, it is natural to want companionship. But when that companionship turns into dependency, when it becomes a need to possess or to be possessed, it is no longer love — it becomes a transaction, a form of psychological comfort.

Questioner: Then what is love, if it is not attachment or desire?

Answer: Love is not desire. Desire is born of sensation, of thought projecting pleasure. Love is not pleasure. Pleasure involves the memory of past experiences, the anticipation of future satisfaction — it is always bound by time and thought.

Love is something entirely different. It is a state of being in which there is no "me" and "mine." It is not personal or exclusive. When there is love, there is no separation. It is like a light — it shines on everything without distinction.

Questioner: Does this mean love is impersonal, like loving everyone the same way?

Answer: Love is not about sameness or uniformity. It is not a cultivated feeling to be distributed equally. Rather, it is the absence of the self, the ego. When the self is absent, there is no centre from which to measure, compare, or divide. Then there is simply love — spontaneous, whole, without motive.

Questioner: But in our daily lives, is this possible? We are so conditioned to want, to expect, to hold on.

Answer: Of course, it is possible — if one sees the truth of it. The difficulty arises because we approach love as something to be gained, to be achieved. We have turned love into a commodity, a means of personal gratification. But when you truly see that all forms of attachment bring conflict and sorrow, they naturally drop away. In that ending, love blossoms.

Questioner: Is this love related to compassion?

Answer: Yes. Love and compassion are not different. Where there is love, there is compassion, care, sensitivity. It is not limited to human beings alone but extends to all living things, to nature, to the earth.

Questioner: Does this love have any relation to God or the sacred?

Answer: When there is love, there is the sacred. You do not need to seek God when there is love, because love itself is the expression of that immensity. A mind that knows love is in touch with something beyond time and thought. But when the self is active, seeking the sacred becomes another form of self-centred activity.

Questioner: Is there a way to cultivate this love?
Answer: You cannot cultivate love. The moment you try to cultivate it, it becomes something artificial, something contrived. Love is not the result of effort or discipline. It

arises when the mind understands the whole structure of itself, the movement of thought and desire, and is free from it.

Questioner (quietly): This feels both beautiful and daunting — to love without attachment, without desire, without self.

Answer: It is not daunting when you see it clearly. The beauty of love is that it brings with it its own discipline — not the discipline of control, but the natural order of understanding. When you love, you do not hurt, you do not exploit, you do not possess. Love is its own law, its own light.

Questioner: Thank you, sir. Listening to you, I feel a different quality of silence within me.

Answer: That silence is the fragrance of understanding. Let it grow, let it move without interference. In that silence, perhaps you will come upon that extraordinary thing called love — vast, limitless, sacred.

In this dialogue, we have explored love not as a word, not as a feeling to be clung to, but as a state of being beyond the self. Love, when free of attachment, desire, and fear, is pure. It is like a flower that blossoms naturally in the rich soil of understanding.

Where there is love, there is no division, no conflict. In that sacred space, life flows effortlessly, and the heart is open to the whole of existence.

“Love is not to be found in the cultivation of desire, nor in the nets of thought, but in the ending of the self. In that ending, love is — timeless, measureless, whole.”

On Life

For Krishnamurti, life is not merely the biological act of existing — not simply the repetitive cycle of birth, survival, and death.

Life, in its deepest sense, is the whole movement of existence: the trees, the rivers, the sky, the birdsong at dawn, the laughter and the tears, the joy and the sorrow. It is the vast, endless flow of relationships, both within and without.

He emphasized that life is relationship — not only with people, but also with nature, with ideas, with everything one perceives. To truly live, he said, is to perceive this wholeness without fragmentation, without the dividing activity of thought that creates conflict and separation.

When we reduce life to patterns of thought — to ambition, competition, comparison — we cease to see it as it is. We live in images and memories rather than in the freshness of the present.
Life is not something to be captured in a definition, nor something that can be confined to the pages of a book or the words of a teacher. Life is the vast, immeasurable movement of existence itself.

We tend to fragment life — into work and leisure, love and hatred, success and failure. But these divisions are created by thought, which seeks security through separation. Krishnamurti points out that when we live in fragments, we are never truly alive; we are merely functioning, reacting, conforming to patterns set by society or by our own fears and desires.

Life is relationship. Without relationship, there is no existence. But relationship, as it is generally understood, is often tainted by images — the image of what you think you are and what you think the other is. These images prevent true communion.

To live is to observe all of this — not as an idea, but as an immediate, living reality. To see the movement of thought, the arising of fear, the subtle demands of the self. In this choiceless seeing, there is freedom. And in freedom, life reveals its extraordinary beauty and depth.

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Life is Causeless, Without Reward, Without Fulfilment

Life is causeless

When Krishnamurti said life is "causeless," he did not mean that physical events do not have causes — clearly, in the physical world, actions have consequences.

But psychologically, he pointed to something deeper:
Our minds are always asking "Why?" — seeking a cause, a reason, a purpose behind existence. We want life to have a final justification, a cosmic story in which we are given a central role.

Krishnamurti invited us to see that this search for a "cause" is born of the self's need for security and continuity. It is an escape from simply being with "what is."

When he said life is "causeless," he meant that true life — the vast, sacred movement of existence — is beyond human cause-and-effect thinking. It simply is. Like a flower

blooming in the morning light, in choiceless awareness life is not asking why it is there; it has no hidden motive.

Life has no reward

We are conditioned to seek reward in everything: in relationships, work, meditation, spirituality. We want recognition, success, heaven, enlightenment — always a result, always a "next step."

Krishnamurti emphasized that living with an eye on reward is not really living at all. It is merely a more subtle form of greed and fear.

When life is approached as a means to an end — to gain fulfilment, to escape sorrow, to achieve some ultimate reward — it becomes a continuous strain, a struggle of the self.

In choiceless awareness, there is no question of reward. There is only the joy of seeing, of being, of living fully in each moment without a goal.

Life has no fulfilment

We long for fulfilment — the completion of the self, the final satisfaction. We think we will "arrive" someday, find the perfect relationship, the perfect state of mind, the perfect security.

But Krishnamurti showed that the self is a movement of fragmentation and desire. The self can never be fulfilled because it is an illusion, a bundle of memories and projections.

True life is not a process of becoming something or arriving somewhere. It is a continuous movement without a final destination.

When there is no seeking of fulfilment, there is a profound peace, a freedom from the endless chase. In that freedom, there is true flowering — not of the self, but of compassion, love, and beauty.

A living presence, beyond motive

To live without cause, without reward, without seeking fulfilment is to live without motive. It is to act from clarity and love, not from a desire for personal gain.

Such a life is whole, complete in each moment — like a bird singing in the dawn, not for applause, not to become famous, but because it is alive.

"To live without cause is to live as the sky lives — vast, open, untouched by reward or fear.
In such living, there is no fulfilment — there is only the endless flowering of the moment."

Summary (as Krishnamurti might express it)

- Life, in its truest sense, is causeless — it simply is, without why.
- Life has no reward — it is not a transaction, but a living mystery.
- Life has no final fulfilment — the self's longing for completion is an illusion.

*****

The Causeless Dance of Life

Life is causeless —
like a wild flower unfolding at first light,
asking no reason to exist,
seeking no praise,
Welcoming the Sun without a single expectation.

Life is not a path to a distant peak,
nor a river searching for an ocean of final rest.
It flows, endlessly,
with no charted course, no promised arrival.

We live as if life owes us something —
a crown at the end of struggle,
a soft bed of fulfilment after the journey.
But life offers no certificates, no medals,
only the open sky,
and the silent call to see.

Without reward,
there is no bargain with existence,
no hidden ledger of virtue and gain.

There is only the pure act —
the touch of a hand,
the sparkle of a dew drop,
the sudden laughter of a child.

Without fulfilment,
there is no ache of becoming,
no haunting shadow of incompleteness.
There is only the gentle unfolding of each breath,
the quiet wonder of simply being.

To live without cause,
without the fever of reward,
without the mirage of fulfilment —
is to live as the wind moves through the trees,
as the stars burn in the infinite night,
as the heart beats, unasked, unnamed.

Then love flowers,
not as a prize,
but as a fragrance without source,
as light without centre.

When there is no seeking,

no measuring,

no climbing to imagined summits,

life stands radiant and whole —

a flame without smoke,

a song without end.

“In the causeless dance of life,

each step is complete,

each moment is eternity singing —

beyond reward, beyond fulfilment, beyond the self.”

*****

To reiterate

“When life is seen without the lens of reward, without the ache of becoming, each moment becomes a silent flame — whole, vast, causeless.”

Questioner: Sir, you often say that life is causeless, without reward, without fulfilment. But isn’t it natural for us to look for purpose, to seek something to achieve?

Answer: Yes, it is what we have been conditioned to do — to search for purpose, to find meaning, to achieve something beyond today.

But can we pause and ask: Who is the one seeking purpose? It is the self, is it not? The self that feels incomplete, restless, wanting to become something more than what it is.

Questioner: But without purpose or fulfilment, wouldn't life feel empty, meaningless?

Answer: Life feels empty only when seen through the mind that craves continuity and reward.

We have been taught that every action must have a goal, that life is a path leading to some grand culmination — enlightenment, success, heaven.

But life, in its essence, is not asking for fulfilment. It simply is.
A flower does not bloom to fulfil itself. The stars do not move for a final reward. They exist in complete freedom, beyond becoming.

Questioner: Then why do we always seek results and rewards?

Answer: Because we are deeply conditioned. From childhood we are told, "Do this and you will be praised," "Become this and you will be loved."

Our whole structure of thought is built on gaining something: status, security, spiritual attainment.

But this movement of becoming only strengthens the self — the very source of our fear, sorrow, and conflict.

Questioner: So, if life is causeless, what is the point of effort or progress?

Answer: Effort, as we usually know it, is striving to become — to transform "what is" into "what should be." It is born from comparison and measurement.

When there is no self pushing for reward, action is not effortful. It is a natural, intelligent movement, like water flowing around a stone.

Progress in the outer world — technology, medicine — has its place. But psychologically, inwardly, the constant push to "progress" is a subtle violence against ourselves.

Questioner: What do you mean by saying life has no fulfilment?

Answer: Fulfilment implies a final point of arrival, a complete satisfaction of the self. But the self is an illusion — a bundle of memories, experiences, and desires.

How can an illusion ever be fulfilled?

This endless search for fulfilment keeps us caught in time, always looking forward, never meeting the present moment fully.

When this movement of becoming ends, there is an extraordinary sense of completeness — not as fulfilment of desire, but as the flowering of what is.

Questioner: But don't we need to become better human beings?

Answer: The desire to "become better" implies that you are dissatisfied with what you are and that you have an ideal to achieve.

This very striving divides you, creates conflict, and perpetuates comparison.

Can you see yourself as you are — without condemnation, without trying to change? In that clear seeing, there is transformation, not as a goal, but as a byproduct of deep understanding.

Questioner: Then what does it mean to live?

Answer: To live is to meet each moment wholly, without motive.

It is to see a tree without naming it, to listen to another without translating, to act without calculating reward.

When there is no seeking, no measuring, no promise of a future prize, life reveals its immense beauty and sacredness.

Then love is not a means to an end. It is not fulfilment of the self. It simply is, like the perfume of a flower.

Questioner: Is this what you call freedom?

Answer: Yes. Freedom is not the freedom to do what you want, nor the freedom to become something else.

It is freedom from the self, from time as psychological becoming, from the search for reward and fulfilment.

In this freedom, there is vast space, silence, and immeasurable compassion.

Can you look at life without asking for a why, a reward, an end point?

Can you live without the ache of becoming, without the burden of fulfilment?
Then each breath is a wonder, each step is a dance, each moment is a quiet eternity.

“When there is no cause, no goal, no promise, life flowers in timeless beauty —
a song without beginning, without end, endlessly alive.

*****

The Causeless Movement of Life

God is causeless.
Not a being confined to images and rituals, not a projection of human fear and longing, but the timeless, measureless sacredness that is beyond all cause and effect.

The universe is causeless.
It is not born out of some grand plan or divine purpose to fulfil human desires. It simply is — an infinite, unending movement, without beginning or end, beyond the reach of thought.

Man, too, is part of nature — he is not separate, not above it. In his essence, when not driven by the self, man is also causeless.
He is not here to achieve a particular destiny or to fulfil some grand cosmic purpose.

Living and dying in each moment

To live truly is to live without cause, without psychological motive.

It is to move in the present — fresh, innocent, unburdened by the past, not driven by the future.

To live fully is to die moment to moment:
To die to yesterday's hurts and pleasures, to die to images and ambitions, to die to the self that constantly seeks security and continuity.

In that dying, there is renewal.
Life then is not a stagnant pond but a living river, flowing freely, clear and sparkling under the light of pure awareness.

"The sacred is causeless.
The universe is causeless.
When the self ends, man too moves without cause —
like a breeze over the ocean, alive, unbound, timeless."

Can we look at our lives and see the ways we are chained to purpose, reward, and psychological becoming?
Can we meet each moment as it is — a living, dying flame, bright and complete in itself?

In that causeless living, there is true freedom, and in that freedom, the fragrance of the sacred.

"Life without cause is like a flower blooming under an open sky —
effortless, unowned, silently radiant beyond time."

*****

To reiterate

The Causeless Dance

God is causeless —
not a creator in the image of man,
not a ruler seated on a distant throne,
but the silent, immeasurable presence
beyond all beginnings, beyond all ends.

The universe is causeless —
a vast, star-filled silence,
moving without reason,
breathing without purpose,
an endless unfolding without design or destination.

Man, when not bound by thought,
when not chained to ambition and fear,
is also causeless —
a leaf dancing in the wind,
a wave merging into the sea,
a moment of laughter dissolving into the sky.

To live is to move without cause,
without the ache of becoming,
without the burden of the past or the promise of tomorrow.

To live is to die each moment —
to die to yesterday's sorrow,
to die to today's image,
to die to the dream of what might be.

In that dying, there is birth;
in that ending, there is freshness.
Life then is not a weary march toward an imagined reward,
but a song that begins and ends with each breath —
complete, radiant, free.

When the self falls silent,
there is only movement —
a sacred dance without dancer,
a flame without smoke,
a love without centre.

"To live causelessly is to bloom like a wild flower —
without why, without for whom,

simply because the sun shines,

the rain falls,

and the heart is free."

*****

Living Without Cause

"To live without cause is to live as the sky lives — vast, open, untouched by the weight of becoming."

Questioner: Sir, you often speak about causelessness. You say God is causeless, the universe is causeless, and man too can live without cause. But this seems so difficult to grasp. Could you explain it more deeply?

Answer: Yes, sir. Let us look at it quietly, slowly.

When we hear the word "cause," what do we mean? We think of a reason, a purpose, a motive behind every movement. We are conditioned to believe that everything must have a cause — including life itself, the universe, and what we call God.

But is this so? Or is it that our minds, always seeking security, demand explanations to feel safe?

Questioner: We want to know why we exist, why things happen. Without that, we feel lost.

Answer: Exactly. The mind feels secure when it can say, "This happened because of that."

But look at a flower in a field. It blooms — not for you, not to fulfil a purpose, not to achieve something. It simply blooms because that is its nature.

In the same way, the universe moves without psychological cause. The stars are born and die, rivers flow, seasons change — not for a reason we can grasp.

Questioner: And what about God? Is there no divine purpose or plan?

Answer: When we think of God as a being with a plan, we are projecting human motives onto the unknown.

The sacred, if it exists, is causeless — beyond thought, beyond our petty desires and fears. It is not something that can be grasped or used for comfort.

Questioner: Then what does it mean for man to be causeless?

Answer: Man, as he is now, lives from cause — from motives, from desires, from fear and reward.

We act to become something: to be successful, to be respected, to reach heaven, to find security.
As long as we live from cause, we are bound, always moving from one prison to another, never truly free.

Questioner: Is it possible to live without cause?

Answer: Yes. But it requires deep self-understanding.

When the self — the “me” built of thought and time — is deeply understood and ends, there is no longer a centre seeking cause.

Then living becomes an unpremeditated movement — like the breeze moving through the trees, like a bird flying across the sky.

Questioner: But isn’t this very difficult?

Answer: It appears difficult because we have never looked at ourselves without motive.
We look at ourselves to improve, to fix, to become better — always from a cause.
Can you look at yourself without wanting to change, without condemning or justifying? Just to see.

Questioner: What happens when we look without cause?

Answer: In that choiceless observation, the self begins to dissolve. The layers of motive and desire fall away.
Then there is a great silence, a vast emptiness. From that emptiness, true action arises — not driven by reward or fear.
This action is pure, whole, and causeless.

Questioner: So, in that state, is there love?

Answer: Yes, love is causeless.

What we often call love is entangled with need, attachment, jealousy — all born of cause.
But when there is no centre, no self, there is love that asks nothing, possesses nothing, holds nothing.
It is like the sun that shines on all without preference.

Questioner: And living moment to moment — is that related?

Answer: To live causelessly is to live fully in the present, dying to each moment.

To die to yesterday's memories, today's images, tomorrow's hopes.

Then each moment is fresh, alive, and complete in itself.

Can you look at your life and see all the hidden motives, all the subtle causes driving your thoughts and actions?

In that deep seeing, without effort or judgment, there is an ending.

Then, perhaps for the first time, you will taste what it means to live without cause — free, light, and utterly alive.

"When there is no cause, there is no becoming.
In that vast stillness, life moves as a silent song —
timeless, sacred, endlessly new."

*****

Life Without Cause — Does It Mean Anything Goes?

Freedom is not license

Krishnamurti often said that life is causeless, without psychological reward, punishment, or fulfilment. But this does not mean life is without order.

When people hear “no reward, no punishment,” they may interpret it as an invitation to indulge in selfishness, violence, or corruption. But true freedom is not freedom to do as one pleases, not freedom to obey every impulse of the self.

Such behaviour — cheating, killing, exploiting — is born from the self, from desire, from thought centred in “me” and “mine.” It is still deeply rooted in psychological cause: ambition, fear, greed, pleasure.

Seeing the whole movement of the self

Krishnamurti emphasized that when one really understands the self — with its endless seeking, conflicts, desires, fears — and when this self naturally dissolves through deep seeing, a different kind of order emerges.

This order is not imposed by society, law, or religion. It is the natural fragrance of a mind that is deeply attentive, free of conflict, and therefore incapable of harming another.

The flowering of compassion

When the self is absent, there is compassion.

Compassion is not an idea; it is not cultivated. It arises when there is no centre seeking security, power, or pleasure.

A mind and heart filled with compassion cannot cheat, exploit, or harm.

No psychological reward or punishment — but there is natural consequence

Krishnamurti pointed out that while life in its essence is causeless and beyond psychological reward or punishment, there is a natural order in action.

If you put your hand in fire, it burns — that is a natural consequence, not a moral punishment.
If one lives in greed, violence, and deception, one inevitably creates conflict, fear, and suffering — in oneself and others.

So, it is not about moral codes imposed from outside, but about seeing the truth directly.

Freedom and responsibility are one

True freedom is not separate from responsibility.
A mind that is truly free, not bound by self-centred thought, naturally acts with care, intelligence, and love.

"When the self is not, there is no conflict, no violence, no division.
Then action is not guided by reward or punishment, but by pure insight and compassion."

Instead of acting from fear of punishment or desire for reward, can we act from clarity and love?
Can we live from a mind that sees directly, instantly, without the distortions of the self?

In that seeing, there is a natural order that is beyond law, beyond imposed morality — an order as graceful and precise as a flower opening to the sun.

“When there is no self, there is no harm.
In that vast silence, action flows like a pure river —
gentle, clear, untouched by motive.”

*****

The tree breathes silently in the morning light. The bird sings its clear song at dawn. The river flows around rocks and bends without hesitation, without resistance, without conflict. All these beings exist in pure presence — complete, whole, undivided.

But humans, with their capacity to think and reflect, ask, “Who am I?” This question is both a doorway and a subtle trap. It is a doorway because it opens the possibility of looking deeply, of moving beyond mechanical patterns and superficial living. It is a trap because it gives birth to the idea of a separate self — a “me” that stands apart from the movement of life.

Thought begins to construct images — images of oneself, of others, of what life should be. From these images arises division: the sense of “I” and “you,” the inner and the outer, the observer and the observed.

In this division, conflict is born. The mind, caught in its own projections and demands, begins to seek security, continuity, and psychological comfort. It longs to return to a wholeness it has unknowingly abandoned, but it seeks this return through becoming — through effort, through ideals, through time.

Other beings simply are. The tree does not question its growth. The bird does not wonder whether its song is beautiful or recognized. The river does not compare its path with that of another stream. There is no image of what should be; there is only the actuality of what is.

But humans think they are — and in that very movement of thought, they move away from being. They become entangled in the endless movement of becoming: becoming virtuous, becoming successful, becoming enlightened. In this movement lies sorrow, effort, and the continual burden of self.

Yet, in the deepest sense, life is one undivided movement — an immeasurable presence briefly expressing itself in many forms. The tree, the bird, the river, and the human are all expressions of the same timeless, causeless presence.

When this is seen directly — not as a comforting idea, not as a philosophical concept, but as a living, vibrant truth — the illusion of separation dissolves. In that dissolution, there is no longer a "me" striving to become something. There is only being — a silent, effortless flowering of life.

In that seeing, there is freedom — not the freedom to do as one pleases, but the freedom from the self, from the endless burden of becoming. And in that freedom, there is love — not as sentiment, not as attachment or emotion, but as a natural fragrance of wholeness, a sacredness that needs no reason to be.

*****

Life is whole. It is an undivided movement, a vast, sacred flow in which all existence is interconnected and seamless. There is no division between the morning song of a bird, the laughter of a child, the silent unfolding of a flower, and the quiet tears that fall in the solitude of the night. Life moves as one — immense, subtle, mysterious.

But thought steps in and begins to divide. Thought says, "This is mine, that is yours; this is sacred, that is profane; this is important, that is trivial." It separates work from leisure, love from duty, self from others, and humanity from nature.

In this fragmentation, we lose sight of the living whole. We become specialists in parts — experts in knowledge, experts in religion, experts in politics — and each fragment stands in conflict with the others. We then strive to create unity artificially, through ideals, through doctrines, through efforts to reconcile opposing pieces.

Yet, thought, by its very nature, can only divide. It is a product of memory, of the past, of accumulated experience. It analyses, compares, measures, and thus creates opposites. In attempting to unite what it has divided, thought only breeds more conflict and sorrow.

Life cannot be perceived in its totality by thought. Thought can describe, analyse, interpret, but it can never touch the living essence of life. Like a map that cannot contain the fragrance of a mountain forest or the vastness of the open sea, thought remains a symbol, not the reality.

Only when thought comes completely to an end, even if only for a moment, does life reveal itself as whole, unbroken. In that silent absence of thought, there is no observer separate from the observed, no centre striving to become something else. There is only the pure, undivided movement of life itself.

In this wholeness, there is a sense of the sacred — not as a belief or a concept, but as a living presence that pervades all existence. This sacredness is not found in temples, rituals, or scriptures; it is in the stillness of a mind that no longer divides, no longer grasps, no longer projects.

Then, life is not a series of problems to be solved, but an ever-unfolding mystery to be met with wonder and reverence. There is a profound peace, a gentle compassion, and a timeless intelligence that acts without conflict.

Life is whole. Only in the complete silence of thought does this wholeness reveal its beauty and its sacredness.

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Whole means undivided. It is not a theoretical or intellectual concept, but a living reality that can be perceived only when the mind is utterly silent and free from all fragmentation.

To see life as whole is to see it as a single, unbroken movement — a vast, dynamic dance in which all things are interconnected. The tree, the bird, the passing cloud, the smile of a stranger, the silent tear — all are part of one indivisible flow.

We have divided life into fragments: the sacred and the profane, the good and the bad, the superior and the inferior, success and failure, mine and yours. In this fragmentation, conflict is born. Thought, in its very nature, divides; it measures, compares, and labels. And in that dividing process, we lose the sense of the living whole.

The whole means not only the entirety of one's own existence, but the whole of nature, the whole universe, all life — seen as one continuous, living movement. It is like a vast river, flowing freely, encompassing all — the rock that obstructs, the eddies that swirl, the smooth stretches that reflect the sky.

When we perceive life in this way, there is no longer the division created by thought: no longer the constant conflict of "I should be this," "I must become that," "This is right," "That is wrong." There is only what is — the actuality of each moment — and in that seeing, there is deep clarity and freedom.

The mind that perceives the whole does not live in opposites. It does not strive to become good because it sees that the very act of striving creates conflict and division. It understands that goodness is not an ideal to be achieved but a fragrance that comes naturally when there is no division within.

When you see life as whole, action is no longer born from ambition, fear, or desire to become something. It arises from intelligence and compassion. You do not act to fulfil yourself or to gain something; you act because action is a natural expression of seeing clearly.

In this perception of wholeness, there is great beauty, a sense of sacredness not given by any religion, not confined to any temple or ritual. The sacred is in the very movement of life, in the quiet breeze through the leaves, in the open sky, in the silent depths of your own mind when it is free from all conflict.

To live in this sense of the whole is to live without psychological boundaries. It is to love without possession, to act without motive, to be without becoming.

In that state, life is not a series of disconnected events to be judged or compared, but a continuous flowering — ever fresh, ever renewing, ever whole.

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Life is Whole

Life is whole —

A vast, seamless river,

Flowing without division,

Embracing the laughter of the child,

The silent tear of the lonely night,
The morning song, the falling leaf,
The distant star in the quiet sky.

But thought steps in,
With its measuring hands,
Its dividing lines,
Its restless comparisons.
It fragments, names, separates,
Declares, “This is mine, that is yours,”
“This sacred, that profane,”
“This important, that trivial.”
In these broken shards,
We lose the living dance,
We see pieces, never the whole,
We struggle to unite what thought has torn,
Building bridges of ideals and doctrines,
Yet conflict multiplies in the shadows.

Thought can describe,
Analyse, compare, and judge —
But it cannot touch the whole,
It cannot taste the fragrance of the forest,
Or hold the hush of the evening sky.

Only when thought falls silent,
When its restless chattering ends,
Does life stand revealed —
Unbroken, undivided, sacred.

In that silent seeing,
There is no observer, no measured self,
Only the pure flame of being,
The quiet song of the infinite.

Then, life is no longer a puzzle,
No longer a burden of becoming,
But a mystery unfolding,
A gentle, endless flowering,
A sacred breath beyond all time.

Life is whole —
And only in the stillness of thought-free seeing,
Does its beauty and holiness bloom.

On creation

Krishnamurti did not see creation as a product of human thought or imagination. True creation, according to him, emerges only when the mind is completely quiet, free from the known, from memory, from psychological time.

Creation is not merely artistic expression or invention; it is a state of being in which the mind is empty of all conditioning and past residues. In that stillness, something entirely new can arise — not new in the sense of novelty, but new in the sense of untouched, uncorrupted.

He suggested that real creation is sacred, beyond personal motive or desire. It is the flowering of life itself. When the self — with all its fears, ambitions, and desires — ends, there is a space in which creation happens naturally, effortlessly.

Creation, as Krishnamurti saw it, is something sacred — not because it is religious in a traditional sense, but because it arises from a mind that is free of the known.

The so-called creativity of most of us — writing, painting, inventing — is often an extension of the self, a projection of memory, knowledge, and desire. There may be skill, but true creation is beyond skill.

Creation happens when the mind is utterly still. When thought, which is the response of memory, completely ceases — even for a moment — there is a newness, an insight that is not born of effort or accumulation.

In that state of silence, there is no centre; there is no ‘me’ as the observer and something observed. There is only pure

perception, pure being. **From this emptiness arises creation — not as a product, but as a living movement.**
This creation is not for self-expression or for gain. It is an unfolding of life's wholeness, a song without a singer, a dance without a dancer.

Life is an extraordinary movement, a vast, limitless energy in which everything is contained. **To see life as it is — without the distortion of thought — is to be in touch with creation itself.** Creation is born when the mind is utterly still, free of the known. In that silence, there is a sacredness, a wholeness beyond all measure.

When you watch a sunset without naming it, without comparing it to yesterday's, without saying, "How beautiful," there is only that vast color, that silence. In that moment, you are not separate from the sunset — you are that beauty, that immensity.

In such moments, one touches the essence of creation.

Life then is not a burden, not a struggle to become something. It is a continuous flowering. It is love, not in the sense of attachment or pleasure, but as an endless movement without beginning or end.

Where there is love, there is no self. Where there is no self, there is no conflict. **In this state, life and creation are one — timeless, sacred, and infinitely alive.**

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What is creation? What is the source of creation?

Krishnamurti often approached questions like "What is the source of creation?" not as abstract, metaphysical speculation

but as an invitation to look deeply at the mind that is asking.

The conditioned mind cannot perceive the source

Krishnamurti pointed out that the mind is conditioned — shaped by culture, religion, fear, desire, knowledge, and memory.

A conditioned mind, functioning within the known, can only project ideas, images, and theories based on its own limitations.

When we ask, "What is the source of creation?", our mind often seeks an answer — a concept or image — that satisfies its longing for security, for something permanent and comforting.

Creation and the self

Krishnamurti saw that real creation is not merely the birth of a child, the blooming of a flower, or the painting of a picture. Creation in its profound sense is a movement without a centre, without motive, without self.

As long as the self — the "me" — operates, what we call creation is merely continuity, repetition, reformation of the old.

When the self ends, there is a different kind of movement, a living energy that is totally new and timeless. That movement may be called creation.

The source of all life

Krishnamurti sometimes spoke of “the immeasurable,” “the sacred,” “that which is beyond time.”

He suggested that when the mind is utterly still — not controlled, not forced, but silent because it has fully understood itself — there may come into being a sense of that vast, formless source.

But he also warned:

“The moment you name it, you limit it. The moment you seek it, you move away from it.”

The source of creation is not an object to be grasped or known by thought. It is beyond all experience, beyond all measurement.

“That which is sacred, that which is the source of all life, cannot be approached by the mind. It comes into being when the self is not.”

Creation as a living movement

When the self is absent, when there is no motive, no becoming, there is a movement of life that is free, fresh, and creative.

This is true creation — not merely the product of skill or technique, but the expression of a mind that is in complete harmony with the whole.

The source of creation is not something apart, far away, to be found in temples or theories. It is here — in the silent depth of a mind that has died to its own noise.

In that silence, perhaps, one may glimpse the timeless dance of life — without beginning, without end.

Summary (as Krishnamurti might express it)

- The conditioned mind cannot perceive the source of creation.
- The self is a barrier to seeing the true, living movement of creation.
- True creation arises when the self is absent — then there is a timeless, sacred movement.
- The source of creation is not to be sought, but comes when there is total inner silence.

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To Reiterate

Creation and Its Source

"The source of all life is beyond thought and time; it flowers only in the silence of a mind free from the self."

Questioner: Sir, may I ask you something very fundamental? What is creation? And what is the source of all this — of life, of nature, of the universe?

Answer: Yes, sir. That is perhaps the deepest question one can ask. But before we answer, let us see how we approach such a question.

Questioner: What do you mean?

Answer: When you ask, "What is the source of creation?", what is the state of your mind? Is it merely curious? Is it seeking comfort, security, an explanation? Or is it a mind that is free, open, deeply attentive?

Questioner: I suppose I am seeking an answer — to know, to feel safe perhaps.

Answer: Yes. Most of us ask such questions because we want to find something beyond this transient, confusing life — something permanent, something to hold on to. But can a mind caught in fear, desire, and conditioning ever discover what is beyond all that?

Questioner: Are you saying that we cannot know the source of creation?

Answer: Let us look closely. When you say "know," you mean to recognize, to grasp, to hold in thought. But thought is always the outcome of the known — the past, memory, experience. Can thought ever touch that which is beyond time?

Questioner: Then is there no way to approach it at all?

Answer: Perhaps there is a different way — not through effort, not through seeking, not through any path. When the mind understands its own movement — the movement of

becoming, of desire, of fear — and naturally comes to complete stillness, there is a different quality of being.

Questioner: What do you mean by "complete stillness"?

Answer: A stillness not cultivated, not enforced by discipline or control. It is a stillness that comes when the mind has fully understood itself, and all its conflicts have naturally ended. In that silence, there is no centre, no self.

Questioner: And in that silence, is the source of creation found?

Answer: In that silence, there is a sense of the sacred — something immeasurable, nameless. You cannot say it is "found," because the very act of finding implies a seeker, and in that silence, there is no seeker.

Questioner: But is this the same as God?

Answer: The word "God" has been so misused, burdened with belief, dogma, and centuries of human fear and hope. What is sacred cannot be captured by any word, cannot be shaped by any image. It is beyond all thought, beyond all measure.

Questioner: Then what is true creation?

Answer: True creation is a movement without the self. As long as there is motive — to become famous, to succeed, to gain — creation is merely a projection of the self, however skilful it may be.

But when there is no self, no centre, there is a different movement — a flowering of life that is pure, without cause, like a flower blooming in the sun.

Questioner: Can this happen to an ordinary person living an everyday life?

Answer: Of course. The ordinary man is you and me. If one begins to observe oneself deeply, to see the movements of thought and desire without escaping, there comes a natural freedom. In that freedom, there may be a touch of that vastness, that timeless source.

Questioner (quietly): It feels so immense, yet so close.

Answer: Yes. The sacred is not distant. It is here, when the mind is utterly quiet. Then life itself is creation — not fragmented, not divided into the sacred and the profane.

Questioner: So, there is no path to the source of creation?

Answer: No path. The moment you follow a path, you are moving from the known to the known. The source is beyond all paths, beyond all methods. It comes uninvited, like a gentle breeze, when the mind is free of all seeking.

Questioner: Thank you, sir. I feel as though a door has opened, not outwardly, but inwardly.

Answer (gently): Yes, sir. Let that door remain open. Watch, observe, live with great sensitivity. Then perhaps, in some unguarded moment, the sacred — the source of all creation — may reveal itself.

In this dialogue, we invite you to approach the question of creation not with the mind that seeks, grasps, and compares, but with a mind that is deeply silent and free.

In that freedom, there is no "me" to discover the source, but rather, there is a direct, living movement of creation itself — timeless, immeasurable, sacred.

"When the mind is empty of the known,
silent without seeker or path,
the source of creation breathes —
and in that breath, all life dances."

*****

To Reiterate

What is creation?

When we hear the word creation, we often imagine a beginning — a divine act, a cosmic design.
Our minds, conditioned by centuries of religious and philosophical thought, look for an origin story: a creator, a cause, an ultimate plan.

Krishnamurti invited us to see creation not as a single event or something separate from us, but as a continuous, timeless movement.

Creation is not confined to the moment when the universe "started."

It is the unfolding of life itself — the sprouting of a seed, the song of a bird at dawn, the movement of love free from motive.

When the mind is completely still, free from the noise of thought, without the centre of the self, there is a different kind of perception.
In that silence, there is the possibility of perceiving a dimension beyond time — a sense of creation as a living, ongoing movement, not bound by beginning or end.

What is life?

Life, as we commonly know it, is measured in experiences, struggles, ambitions, pleasures, and sorrows.
We live through labels, beliefs, and images — constantly interpreting and comparing.

Krishnamurti suggested that what we call life is often a narrow fragment — a mechanical continuity of the known.
We exist in this pattern of becoming: always striving, always seeking security, pleasure, and fulfilment.

But true life is not this endless movement of desire and fear.
True life is the whole movement of existence:

- The river flowing effortlessly to the sea.
- The tree standing silently in the sun.
- The vast sky embracing the stars without measure.
- The human mind that can observe without division, without centre.

Life is wholeness — a seamless totality in which all things exist and move together.

When the mind is free of the self — free of its ambitions, fears, and cravings — it is in touch with this wholeness.
In that state, life is not a problem to be solved, nor a journey toward a distant goal.

It is a living movement, vast and sacred.

Beyond the self

Krishnamurti repeatedly emphasized that the self — this psychological "me" — divides, isolates, and reduces life to conflict and sorrow.

When the self ends, when thought is silent and observation is choiceless, there is a direct contact with the immensity of life.

In that contact, there is no experiencer and no experience — only a living, pulsating wholeness.

Creation and life are not separate

For Krishnamurti, creation and life are not two different things.
Creation is life, and life is creation — a vast, endless movement beyond the grasp of thought.

This is not something to be understood intellectually but to be perceived directly in a silent, still mind.

"When the self is absent, the mind is empty of its own noise. In that emptiness, life and creation are not separate; they are one unending movement, sacred and immeasurable."

Can we look at life without seeking meaning, without the net of ideas and hopes?
Can we observe a flower, a cloud, a tear — without naming, without comparing?

In that pure observation, the mind may touch the essence of creation, and life may reveal its silent, causeless wonder.

“Creation is not an act in time; life is not a path to an end.
In the silent heart, they move as one, endlessly flowering beyond measure.”

On religion

“When the mind is free of all belief,
silent without seeking,
there arises a sacredness beyond temples and words —
a living light that is its own truth.”

What is religion?

For Krishnamurti, religion is not about belief, rituals, dogmas, or belonging to a particular organized system. He often said that true religion has nothing to do with temples, churches, mosques, or scriptures.

Religion, in its deepest sense, is the direct perception of truth, the unmediated understanding of life. It is the deep inquiry into the nature of reality, of the self, of consciousness.

He described religion as a movement into the unknown, a journey beyond the limitations of thought and time.

The false and the true

Krishnamurti distinguished sharply between what he called the false religious mind and the true religious mind.

The false religious mind is the one that:

- Clings to beliefs and authorities.
- Seeks comfort and security through ideas of God or salvation.
- Follows rituals and traditions without understanding.
- Divides people through sects, dogmas, and creeds.

Such a mind is conditioned and cannot come upon truth. It lives in fear and imitation.

The true religious mind

The true religious mind, he said, is:

- Free of all authority and dogma.
- Not dependent on belief, not caught in ritual or repetition.
- In a state of humility and deep silence.
- Sensitive to beauty, love, and the immensity of life.

In this state of mind, there is no seeking, no becoming. It is a mind that is empty of the known, and therefore open to what is sacred.

Is there a need for religion?

Krishnamurti saw that humanity's deep urge to find meaning beyond the material world is genuine. But he warned that this urge is often misused — captured by organized religions, exploited by gurus and priests, shaped into systems of belief that condition and divide us.

He suggested that rather than following a religion, one must live religiously — which means to live with total attention, deep awareness, and love.

When one lives this way, life itself becomes sacred. Then every act, every relationship, every moment is approached with a sense of reverence and wholeness.

"Religion, in the true sense, is the feeling of the sacred — not in the images made by hand or mind, but in the stillness of the heart when the self is absent."

*****

Questioner: Sir, what is religion? Throughout the world, people are devoted to religions, to rituals, to beliefs. Why is there this universal urge?

Answer: Yes, sir. Let us look at it together, quietly. The word "religion" originally meant to bind, to gather together. But over time, it has come to mean belief systems, dogmas, rituals, and organized institutions.

Questioner: Is there anything wrong with that? These systems bring people together, give comfort, offer guidance.

Answer: Comfort, yes. But is comfort the same as truth? Most people seek religion as an escape — an escape from daily sorrow, confusion, loneliness. When you seek comfort, you are not seeking truth. You want to be secure, to feel safe, to be assured that someone is watching over you, guiding you. This desire creates belief, and belief is not the same as seeing what is.

Questioner: But without belief, without rituals, how can one live a religious life?

Answer: Belief divides. Each religion claims its own truth, its own saviour, its own path. This division has led to centuries of conflict, hatred, wars. When you cling to a belief, you stop inquiring, stop observing. You become a follower, and where there is following, there is no freedom.

Questioner: Then what is a religious mind?

Answer: A truly religious mind is one that is free of all authority, of all dogma. It is a mind that is in a state of constant inquiry, not content with second hand answers. Such a mind does not belong to any church, temple, or mosque. It does not repeat prayers mechanically, nor does it depend on priests or gurus. It stands alone, in deep humility.

Questioner: Is it possible to live without any beliefs? We seem to need something to hold on to.

Answer: When you say you "need" something to hold on to, that very need is born out of fear. You are afraid to stand alone, to face uncertainty, to look directly at "what is." Beliefs offer psychological comfort, but they also breed illusion.

Questioner: So, religion as we know it is not necessary?

Answer: Organized religion — as it is practiced — is not religion at all. It is a form of organized belief, a system of thought designed to control, to condition. True religion is not about joining; it is about discovering. It is the deep, direct perception of truth without the mediator.

Questioner: Then what is the place of rituals, ceremonies, prayers?

Answer: All these are the outer expressions of an inner emptiness. The moment the heart is empty, we try to fill it with rituals, with chants, with repetitions. But that emptiness cannot be filled by outside forms; it can only be understood through deep awareness.

Questioner: Is there a sacredness beyond all this?

Answer: Yes. When the mind is completely free from fear, from conflict, from the urge to become something, there is a state of great stillness. In that stillness, there is a sense of the sacred — not something created by thought, not something you can imagine or seek. It is beyond all measure.

Questioner: Does this mean one should withdraw from the world to find the sacred?

Answer: Not at all. To withdraw physically does not free the mind. The mind can be isolated in a monastery or a cave, but still be full of illusions and conflicts. The sacred is not found by escaping life, but by understanding it deeply, by living it fully, by observing each moment with complete attention.

Questioner: Is love part of true religion?

Answer: Where there is love, there is no self. Where there is no self, there is no conflict, no division. In that state, there is humility, compassion, and an immense sense of sacredness. Love and religion are not separate; they are deeply one.

Questioner: But in daily life, surrounded by responsibilities, can one live religiously?

Answer: Yes. Living religiously is not about escaping daily life; it is about bringing deep awareness into every action — in how you speak, how you listen, how you relate. When there is no division between the sacred and the everyday, then every act becomes a movement of wholeness.

Questioner (after a pause): Listening to you, sir, it feels as though true religion is not a path at all, but a living flame.

Answer: Yes. True religion is a living thing — not a dead tradition, not a fixed belief. It is a flame that burns away all illusion, that leaves the mind simple, clear, and quiet. In that quietness, perhaps, there is that which is beyond all time, all thought — the sacred.

In this dialogue, we have seen that true religion is not to be found in temples, rituals, or books. It is not a matter of belief or belonging. True religion is the flowering of a mind that is free, that lives in constant inquiry and deep compassion.

Such a mind stands alone, not in isolation, but in freedom. In that freedom, there is a sacredness — vast, timeless, and immeasurable — waiting to be discovered, not by following, but by seeing directly.

“Religion is the pure flame of attention,
the ending of the self,
and the beginning of the sacred.”

Revolution

“The true revolution is not in the streets, nor in the halls of power, but in the silent ending of the self within each heart.”

“Only when the self ends is there love; only then is there a mind untouched by time — and in that stillness lies the real revolution.”

What is the revolution that Krishnamurti speaks of?

When we hear the word revolution, we usually think of political change, social upheaval, or economic transformation — changes in outer structures, systems, or leadership.

But for Krishnamurti, true revolution is not outward at all. It is an inner, radical transformation of the human mind and heart.

Why not outer revolution?

Krishnamurti observed that throughout history, we have had many revolutions — political, economic, technological — yet human beings remain fundamentally the same: violent, greedy, ambitious, fearful, endlessly seeking security and power.

Changing outer systems without changing the inner human condition only leads to new forms of the same old conflict and suffering.

A revolution in the mind

Krishnamurti called for a total revolution in consciousness — a deep, fundamental change in how we perceive ourselves, others, and the world.

This revolution is:

- Not gradual, but immediate.
- Not based on ideologies, but on direct seeing.
- Not dependent on time, because psychological change does not need tomorrow.

It begins when one sees "what is" without distortion, without escaping, without trying to change it into "what should be."

Freedom from the self

At the heart of this revolution is freedom from the self — the psychological "me," the ego that seeks security, continuity, and becomes the source of division and conflict.

When there is an ending of this self-centred activity, there is a new energy, a new intelligence, a love that is not born of thought or desire.

The flowering of insight

This revolution does not come through effort, practice, or discipline. It comes through insight — a direct perception of the truth of "what is."

In this insight, there is immediate transformation, just as seeing a danger clearly brings instant action.

“The real revolution is not in changing society, but in changing ourselves.
When the mind is free from its conditioning, when it is utterly still and without centre, there is a total transformation. That is the true revolution.”

This revolution is not noisy. It is a quiet, inward flame that begins in a single human being who dares to look deeply, to question everything, and to live without the walls of the self.

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Questioner: Sir, you often speak of revolution. But what kind of revolution do you mean? Political, social, or something else?

Answer: That is an important question, sir. Let us look at it together. Throughout history, we have had many revolutions — social, economic, political. One regime overthrows another, one ideology replaces another, but fundamentally, human beings remain the same — ambitious, greedy, violent, seeking power and security.

Questioner: But don’t these revolutions bring some change, some progress?

Answer: Perhaps some outward change — different laws, different leaders, perhaps some redistribution of wealth. But have these revolutions changed the nature of the human mind? Have they ended fear, greed, envy, the deep sense of separateness?

Questioner: So, you are saying there is no real change without inner change?

Answer: Exactly. The real revolution begins within — it is a revolution in consciousness. Without transforming the mind, outward changes only lead to new forms of the same conflict.

Questioner: What does this inner revolution involve?

Answer: It is a complete and radical transformation of the way we think, feel, and act. It is not a matter of slowly becoming better or gradually changing. It is an immediate seeing of the truth and ending of the false.

Questioner: But how can this happen immediately? Don't we need time to change?

Answer: Psychological change does not require time. Change through time implies continuity of the old in a modified form. If you see a dangerous snake, your response is immediate. Similarly, when you see clearly the danger of greed, violence, or the movement of the self, there is an instant ending.

Questioner: Is this possible for ordinary people like us?

Answer: Sir, there are no "ordinary" or "extraordinary" people. There is only the human mind, conditioned in various ways. Each of us, if we are serious, can look deeply, observe ourselves without any distortion, without judgment. In that very seeing, there is transformation.

Questioner: You speak of freedom from the self. What do you mean by the self?

Answer: The self is the movement of thought that says, "I am this," "I must become that," "I want," "I fear," "I

possess." It is the centre that separates, compares, and seeks continuity. It is the root of conflict and sorrow.

Questioner: If there is no self, how can one function in daily life?

Answer: When the self is absent, there is no confusion. There is clarity, intelligence, and compassion. You can still use thought where it is necessary — in practical matters — but thought no longer dominates or divides. You act out of understanding, not out of self-centred motives.

Questioner: This seems very difficult. We are so conditioned to think in terms of "me" and "mine."

Answer: Yes, we are deeply conditioned. But the moment you see that this conditioning is the source of division and conflict, and you see it wholly, not partially, there is an ending of it. Seeing is the action. The difficulty arises only when you try to change what you see through effort or will.

Questioner: Does this revolution have a goal?

Answer: No, sir. A goal implies time, direction, and a becoming — all of which are movements of the self. The revolution I speak of is not towards something. It is the ending of what is false. In that ending, there is a new beginning, not planned or imagined.

Questioner: And is this revolution related to love and compassion?

Answer: Where there is no self, there is love. Not the love of desire, attachment, or pleasure, but a love that is

immeasurable, without motive. In this love, there is compassion, and from compassion comes true intelligence.

Questioner (after a long pause): Listening to you, sir, it feels that this revolution is not a movement in society, but in each of us.

Answer: Yes. The world is you, and you are the world. When you change fundamentally, you affect the whole of consciousness. You become a light to yourself and perhaps to others. The real revolution begins with the ending of the self.

Questioner: Thank you, sir. I feel this is not something to merely agree with, but to live and discover.

Answer: Quite so. Truth is not to be believed; it is to be seen directly. And in that seeing, there is great beauty, great freedom, and a sense of the sacred.

In this dialogue, we have seen that the revolution Krishnamurti speaks of is not an outer upheaval, but an inward explosion — a complete ending of the self, of psychological conditioning, of conflict.

This revolution is not born of time or effort; it is born of deep insight, of seeing what is true without distortion. In this inner transformation lies the foundation for a new world — one not built on fear and division, but on love, clarity, and compassion.

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The structure of society must be changed, and you have to change it — you, not somebody else.

You see, society is not some abstract entity existing apart from you and me. It is the result of our daily relationships, our thoughts, our fears, our ambitions, our desires to become something. The society you complain about, the corruption you condemn, the violence you abhor — they are all outward projections of our inner state. To change society fundamentally, you must first understand that you are society; there is no separation.

You may ask, 'How am I to change it?'

We often ask this question as though the answer lies outside ourselves — in a new ideology, a new system, a new leader, or some collective revolution. But such questions are born from the same conditioning that created the present disorder. You want a method, a blueprint, a guaranteed outcome. But transformation is not a matter of following a system; it is a matter of direct perception and action.

You can change it only in your relationship with another, in your relationship with your family, in your relationship with everything.

Relationships are the mirror in which you see yourself. In relationship, all your hidden motives, fears, and attachments are revealed. You may escape into activities, religious rituals, or social reforms, but until you understand the nature of your relationships — how you depend, how you possess, how you demand and expect — there can be no true change.

Real transformation begins when you observe how you speak to your wife or husband, how you treat your children, how

you relate to your neighbour and to the world around you. When there is no division, no image, no expectation, there is love. And love is the only revolution that matters.

You can only change your relationship, which is a very complex thing.

Relationship is not a static, fixed thing; it is alive, constantly moving and changing. To understand it, you must watch yourself without judgment, without trying to control or shape what you see. Watch how thought intervenes, creating images of the other and of yourself. These images are the source of conflict and division.

When you see clearly that your mind lives in images and that these images are responsible for separation and violence, there is the beginning of freedom. In that freedom, a new quality of relationship is born — not built on memory or desire, but on direct perception, on affection, on compassion.

This transformation in relationship is the seed of a new society. You cannot build a new world outwardly without first ending the psychological structures of conflict within. The revolution must be inward, silent, without banners and slogans — a revolution in the very movement of thought and feeling.

And this responsibility lies with you. Not with your neighbour, not with politicians, not with spiritual leaders. You are the beginning and the end of society. If you change fundamentally, society changes.

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You Are the Society

Questioner: You often say that society must be fundamentally transformed. But I look around — there is so much violence, corruption, greed everywhere. How can I, a single individual, change this vast machinery of society?

Answer: Sir, let us first understand this fundamental point: society is not separate from you. Society is not an abstract structure standing apart from your daily existence. It is the network of relationships that each one of us creates — in our families, our offices, our temples, in politics, in every aspect of life. Society is the outward projection of our inward state.

Questioner: So, you are saying that I am responsible for this chaos?

Answer: Exactly. We are each responsible because we have contributed to it through our envy, our ambition, our fear, our constant demand for security and power. Each one of us is the world, and the world is us. When you see this, there is no longer the division between "me" and "society" to hide behind.

Questioner: But it feels overwhelming. Even if I change, what difference does it make when everyone else continues in their old ways?

Answer: This question arises only when we think in terms of comparison and measurement. We want to be assured that our effort will be successful, that others will follow. But sir, truth is not concerned with numbers. If you, even one individual, radically transform yourself, you become a light in this world. And light does not ask how many it will illuminate; it simply shines.

Questioner: Then where do I begin this transformation?

Answer: You begin in your relationships — your relationship to your family, to your friends, to your colleagues, to nature, to ideas, and to yourself. Relationship is the mirror in which you can see your entire psychological structure.

Questioner: But relationships are full of conflict — expectations, disappointments, possessiveness.

Answer: Yes, that is why it is the very field for self-discovery. In relationship, all your motives, fears, images, and attachments are exposed. Watch how you demand from your wife, how you expect your child to conform to your image, how you compare yourself with your neighbour.

Questioner: I see these conflicts, but I feel helpless to change them.

Answer: That feeling of helplessness arises because you immediately want to act to correct, to control, to modify. Instead, begin with observation. Just observe. See how the mind is constantly chattering, judging, resisting, justifying. When you see without the urge to change what is seen, that very seeing is transformative.

Questioner: You mean, I should not try to change at all?

Answer: There is a vast difference between change that is born of resistance or suppression and change that is the natural outcome of understanding. When you see a snake on your path, you move away instantly — not out of thought, but out of pure perception. Similarly, when you see the truth of conflict, the truth of violence in yourself, there is an ending without effort.

Questioner: But isn't effort necessary in life? We are taught to strive, to discipline ourselves, to improve.

Answer: Effort implies conflict, a division between "what is" and "what should be." This division is the essence of struggle. Can you live without this inner division — simply seeing what is and moving from there? That is not laziness; it requires immense energy, sensitivity, and intelligence.

Questioner: You say that if we transform our relationships, society itself will change. But is that truly enough?

Answer: The structure of society is sustained by each one of us. Our greed supports a corrupt economic system; our nationalism sustains war; our fear sustains authority. When even one individual fundamentally changes, he breaks away from this stream. He no longer contributes to the collective confusion.

Questioner: But won't society crush or isolate such a person?

Answer: It may. Society resists those who are free because they are unpredictable, unconditioned. But freedom is not about safety. Freedom is the capacity to stand alone inwardly, without the need for approval or belonging. Such a person becomes a true revolutionary — not one who changes outer structures while remaining inwardly violent, but one who has dissolved violence in himself.

Questioner: This seems like a long, almost endless process.

Answer: Sir, it is not a matter of time. The moment you see clearly, without distortion, change is immediate. The notion of gradual transformation is a trap of the mind to postpone

action. The mind loves tomorrow. But insight is always in the now.

Questioner: So, there is no method, no path, no gradual improvement?

Answer: Exactly. The very idea of a method implies imitation, and imitation destroys freedom. To follow a method is to condition the mind further. The real revolution is to observe without the observer — to see without the screen of knowledge, without the burden of the past.

Questioner: But what about love? Where does love come into all this?

Answer: Love is the perfume of complete freedom. When there is no fear, no dependence, no image, love flowers naturally. Love is not desire, not attachment, not sentimentality. Love cannot exist where there is conflict. When you understand yourself in relationship, and when that understanding brings an end to conflict, there is love. And love is the only thing that can truly transform society.

Questioner: This is a profound challenge. It asks for total responsibility.

Answer: Yes. And that is why most people turn away. They prefer to talk about changing systems, governments, religions, but they will not look at themselves directly. It is much easier to reform the outer than to face the inner. But without inner revolution, all outer revolutions are merely rearrangements of the same confusion.

Questioner: So, it all comes back to me — my seeing, my understanding, my transformation.

Answer: Indeed. You are the world, and the world is you. When you realize this deeply, not as an idea but as a fact, then in you begins the true revolution — a silent, profound mutation of the mind and heart.

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World peace

“Beyond all flags and borders,

beyond temples and ideologies,

lies a vast silence —

the sacred ground where humanity is one.”

Speech by a Peace Lover at the United Nations

Dear friends, respected delegates, and fellow human beings,

I have been invited here to speak about world peace. But I would like us to approach this question not as representatives of nations, creeds, or ideologies, but as human beings — deeply concerned with the suffering and chaos that exist in the world today.

When we look around, we see wars, conflicts, divisions, and endless violence. We see poverty, exploitation, and hatred. We see deep psychological wounds that breed fear and aggression.

And we ask: how is peace to be brought about?

You may talk of treaties, conferences, adjustments of frontiers, economic alliances. You may create more organizations and pass resolutions. But can any of these bring true peace?

Peace is not merely the absence of war. Peace is not an interval between two conflicts. Peace is something far deeper, far more sacred. It is a state of mind that cannot be created by external circumstances or enforced by laws.
The root of conflict is within each of us.

As long as there is fear in the heart, as long as there is greed, ambition, the desire for power and position, there can be no peace in the world. You may belong to any religion, you may repeat prayers and rituals endlessly, but if you carry hatred, if you are ambitious, if you seek personal security at the expense of another, you are contributing to the violence of the world.

We have divided the world into nations, races, classes, and religions.

These divisions are the products of thought — thought which is limited, conditioned by the past. Thought creates an image of "us" and "them," and in that separation lies the seed of conflict.

You may say, "We need to protect our national interests, our identities." But when you protect an idea, you create opposition, and from that opposition arises conflict.

Can there be peace without freedom?

Peace is not possible without inner freedom — freedom from conditioning, from prejudice, from the endless movement of becoming something. True peace comes when the mind is completely quiet, when it is free of its own self-centred activity.

This does not mean withdrawal from life. On the contrary, it means to live in the world with complete attention, with love, without the shadow of the self.

Love is the essence of peace.
Where there is love, there is no division, no conflict, no violence. But love cannot exist where there is ambition or comparison. Love cannot exist where there is fear.

Therefore, to bring about peace, each one of us must begin with ourselves. We must understand the structure of our own minds, the ways in which we create conflict inwardly. Only when each one of us transforms fundamentally can there be a new society, a new world.

Let this assembly not only seek peace as policy, but embody peace as presence.

Let us not merely speak of unity, but awaken to the fact that we are not separate — that the other is you, and you are the world.

Only then will peace not be a negotiation, but a natural flowering of a truly human life.

You are the world.

This is not a poetic statement; it is a fact. Your consciousness is the consciousness of humanity, because you share the same fears, desires, pleasures, and sorrows. When you change fundamentally, you affect the whole of mankind.

If we wait for others to change, if we expect leaders or systems to create peace for us, we will wait forever.

Let us end conflict within ourselves now — not tomorrow, not in some distant future.

In that ending of conflict, in that deep inner silence, there is a great beauty. Out of that silence, true action is born — action that is not fragmented, not divisive, but whole.

Then there is peace — not as an ideal, but as a living reality.

“When the mind is free of division,
when the heart knows no fear or ambition,
in that stillness blossoms a love
that is the true perfume of peace.”

Thank you.

True education

“The function of education is to help you from childhood not to imitate anybody, but to be yourself completely and truly.”

“True education is the cultivation of intelligence and love so that the human mind becomes profoundly religious and free.”

For Krishnamurti, true education is not merely the accumulation of knowledge, the passing of examinations, or the preparation for a career.

He saw that modern education, everywhere in the world, primarily focuses on cultivating the intellect — training students to conform, compete, achieve, and fit into a society driven by ambition and greed.

What is wrong with current education?

Krishnamurti observed that traditional education:

- Conditions the mind to follow authority and accept patterns.
- Encourages comparison, competition, and the constant urge to become “somebody.”
- Neglects to help the student understand themselves — their fears, desires, conflicts, and the nature of their own mind.

As a result, education often produces highly efficient individuals who are deeply insecure, anxious, and internally divided.

What is true education?

True education, according to Krishnamurti, has a far deeper purpose:

- To help the student understand the total movement of life.
- To awaken intelligence and sensitivity, not merely to produce technicians.
- To help children grow into human beings who are inwardly free, capable of love, aware of beauty, and deeply responsible.

Freedom, not conformity

Krishnamurti insisted that education should create an atmosphere of freedom — not the freedom to do whatever one likes, but the freedom to inquire, to question deeply, to observe oneself without fear.

In this freedom, there is no comparison, no pressure to become better than another, no cultivation of ambition as a virtue. Instead, there is space to discover one's own talents, to find joy in learning for its own sake.

Understanding oneself

He emphasized that the most fundamental aspect of true education is self-knowledge. Without understanding oneself

— the workings of thought, emotion, desire — no true learning can take place.

Through self-knowledge, the student discovers the roots of fear, the nature of thought, and the essence of love and relationship.
“The purpose of education is not to produce more clerks, engineers, or lawyers, but to help human beings to be intelligent, to live without conflict, to see the whole of life as one movement.”

True education is not a preparation for life — it is life itself. It is the flowering of goodness, beauty, and intelligence, beyond the narrow walls of success and failure.

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Questioner: Sir, what do you mean by true education? Everywhere, children are going to school, learning subjects, preparing for exams. Isn’t that education?

Answer: Let us look at it together, sir. What is the purpose of education as it is practiced today? From childhood, we are trained to conform, to imitate, to compete. We are taught to pass examinations, to get a degree, and then to find a secure job.

Questioner: Yes, that is true. But isn’t that necessary for survival in this world?

Answer: Perhaps it is necessary to acquire certain skills for practical living. But is that all there is to life — getting a job, earning money, achieving position and status? Education as

it is now only prepares us to fit into a corrupt society, to adjust to mediocrity, to accept conflict as normal.

Questioner: Then what should education really be?

Answer: True education is not merely about cultivating the intellect. It is about helping the student understand the total movement of life. It is to awaken intelligence, not just train the mind to be clever or efficient.

Questioner: What do you mean by intelligence here?

Answer: Intelligence is not the product of thought or memory. It is the capacity to perceive what is true, to see the whole, to act without conflict. Intelligence flowers when there is freedom from fear, from comparison, from ambition.

Questioner: But society demands competition. How can a child survive without competing?

Answer: Is competition necessary to live? Or has it been imposed upon us by society and by our own conditioning? Competition breeds fear, jealousy, hatred. When each child is compared to another, pushed to become better than another, it destroys love, cooperation, and true learning.

Questioner: Then should children not strive to improve themselves?

Answer: Improvement implies a constant measurement against a standard — "I must become better, more successful, more intelligent." This is the movement of becoming, which is never-ending and creates inner conflict. Instead of striving to become something, can we help the child to understand

what they are? In that understanding, true transformation takes place.

Questioner: How can we help children understand themselves?

Answer: By creating an environment of freedom and affection — an atmosphere where they feel safe to question, to explore, to make mistakes without fear of punishment or comparison. The educator must also understand themselves, for they are the mirror in which the child learns to see.

Questioner: So, education is not just about information?

Answer: Not at all. Information is necessary, but it is secondary. First comes self-knowledge. Without understanding oneself — one's fears, desires, conflicts — all knowledge becomes a means for further conflict and division.

Questioner: And what about discipline? Isn't it necessary?

Answer: True discipline is not conformity or suppression. It is order that comes naturally when there is understanding. When a child sees clearly the consequences of their actions, they act responsibly, not out of fear, but out of intelligence.

Questioner: Is love a part of education?

Answer: Without love, there is no education. Love is not sentimentality or indulgence. It is deep care, attention, and respect for the child as a complete human being. When there is love, there is no comparison, no authority imposed by fear.

Questioner (after a pause): This feels so different from what we call education today.

Answer: Yes. We have turned education into a system of conditioning, producing human beings who are efficient but inwardly broken. True education is to help the child grow in freedom so that they become whole, inwardly rich, and sensitive to life.

Questioner: Can this be done in today's world?

Answer: It can, if the educator and the parent are deeply serious, if they themselves are free of fear and ambition. One must begin with oneself. When you change, even a little, you create a different atmosphere around you.

Questioner: So, true education begins with the educator?

Answer: Precisely. You cannot teach freedom if you are not free. You cannot teach love if you do not love. The greatest responsibility lies with the educator to live what they speak.

Questioner: Thank you, sir. This feels like a call not just to educate differently, but to live differently.

Answer: Yes. Education and life are not separate. To educate rightly is to live rightly. In this, there is great beauty, great joy, and the possibility of a new human being, a new society.

In this dialogue, we have seen that true education is not merely preparation for a career, but the awakening of intelligence, love, and inward freedom.

It is not about shaping the child into a pattern, but allowing them to blossom into their own true potential — without fear, without comparison, without conflict.
When education becomes a movement of understanding the whole of life, then every classroom becomes a place of discovery, every lesson a doorway to freedom, and every relationship an expression of love.

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Krishnamurti felt deeply that education is the foundation of a new society. But he saw that education everywhere conditions students to conform, to compete, to become something — perpetuating fear and division.

He founded schools (like Rishi Valley and others) not to create "elite" institutions, but as places where the whole movement of life could be understood — where both the inner and outer dimensions of existence would be given importance.

Why were his schools expensive?

The schools Krishnamurti started often appeared costly because they aimed to provide a beautiful environment, small classes, close teacher-student relationships, and freedom from rigid systems — things difficult to sustain without resources.

However, Krishnamurti himself did not want these schools to become exclusive or elitist. He repeatedly said that the essence of this education does not depend on money or facilities, but on the quality of mind of the teacher and the atmosphere created.

Can this education be introduced in government schools?

Yes — if certain fundamental aspects are taken seriously:

- Teachers themselves must understand self-knowledge and the art of observation.
- The focus should shift from merely passing exams and rote learning to understanding life, relationship, thought, and fear.
- An atmosphere of freedom (not anarchy), affection, and inquiry must be nurtured.

This does not require expensive infrastructure. It requires a transformation in the teacher's own consciousness.

Can Krishnamurti's teachings be made compulsory?

Krishnamurti would have deeply resisted this idea. He always said:

"Truth is a pathless land."
He warned against creating systems out of his teachings or forcing them as doctrines.

If you make his teachings "compulsory," they become another form of conditioning, another ideology imposed from outside — the very thing he questioned throughout his life.

"When you force someone to believe or follow, you destroy the very freedom that is essential for truth to flower. Real understanding can only come in freedom, not through compulsion."

How to bring real change then?

- By awakening the educator first — helping teachers themselves see the importance of self-knowledge, freedom from fear, and non-comparison.
- By creating spaces in schools (even simple government schools) where questioning is encouraged rather than suppressed.
- By emphasizing observation of thought and behaviour, rather than merely feeding information.
- By nurturing love for nature, relationship, and life itself, not just for marks and certificates.

The real change begins in the heart of each teacher and each student. When even one mind begins to see clearly, it becomes a light to many others.

Summary of Krishnamurti's view

- Change cannot come through systems or compulsion, but only through inner understanding.
- His teachings should not be turned into rigid syllabi or forced doctrines.
- The essence can be introduced in any school, including government schools, through living examples and sensitive, aware educators.
- True education is not about mass conversion but about awakening intelligence and compassion.

Final Invitation

The Sacredness of Choiceless Awareness

You — life itself — are existence in choiceless awareness. Nothing above it, nothing beyond it. Nothing less. In that sacred living, you are one with the immeasurable, with the timeless movement of life that has no centre, no division.

When the mind is wholly attentive, without past images, without the projection of future hopes, there is a silence that is not created by effort. In that silence, life and existence reveal themselves as one undivided movement. There is no observer separate from the observed, no inner division creating conflict. You are that movement — whole, complete, sacred.

But when you believe in the illusion of the self as a permanent, separate entity — as almost all humanity does — you fall into the greatest trap. This self is nothing but a bundle of memories, desires, fears, and projections. It is an echo of the past, constantly seeking security through images, status, and beliefs.

To protect this fragile construction, you create gods, invent gurus, build temples and ashrams, and surrender your freedom to images born of thought. You decorate the self, polish it, worship it in different disguises — hoping to make it eternal.

In this psychological prison, you invest enormous time, money, and emotional energy. You cling to promises of blessings, miracles, and divine intervention. You hope that these authorities will save you from your own suffering and confusion. But at the end of this long, exhausting path, you

find yourself deceived and empty. Your love fails, your job does not arrive as you hoped, your business collapses.

You trusted in gods and gurus rather than in your own clarity, in your own understanding, in simple, intelligent action. You sought comfort outside rather than seeing the truth within. You gave away your power to others who promised security and salvation but left you impoverished inwardly.

Instead of using common sense, listening to wise elders, or examining reality through careful observation and feasibility, you escape into belief. And when belief shatters — as it always does in the face of reality — you fall into depression, despair, sometimes even into self-destruction.

Understand deeply: the problem on this earth is not the true, unknown sacredness — not the immeasurable mystery of life — but the false gods and gurus who exploit your fears and illusions. Politicians, too, exploit these same illusions to divide, to rule, to control. They create ideologies, nationalities, and religious divisions to keep humanity fragmented, docile, and easy to manipulate.

In choiceless awareness, there is no self to protect, no image to maintain, no authority to follow. There is no comparison, no becoming, no climbing a psychological ladder toward some imagined perfection. There is only clear seeing — and in that seeing, there is immediate freedom.

To live joyfully is to live in this choiceless awareness. Not to imitate some spiritual ideal, not to suppress desires or control thoughts through discipline, but to see the movement of thought as it is — without distortion, without interference. In this pure seeing, thought naturally finds its limited place. It serves where needed — to communicate, to build, to solve

practical problems — but it does not become the master of your inner life.

Live passionately — not in the pursuit of imagined rewards, but in the deep love for what you do, in relationship with life itself. Work for your livelihood with care, with integrity, with full attention. Use thought where it is necessary — to earn, to create, to plan — but do not give it authority over your inner being.

By saying this, I may be attacked, condemned, or rejected by society, by those who are deeply invested in their images and illusions. It does not matter. What matters is to awaken even a few minds to the urgency of living freely, to see the false as false, and to step into the vast, sacred space of truth.

To stand alone in this truth requires courage — not the courage to fight another, but the courage to face oneself without escape. To see oneself completely, without justification or condemnation, is the beginning of intelligence. In that seeing, the whole movement of becoming comes to an end.

Trust not in gods and gurus who promise salvation, but in the clarity of choiceless awareness. In that awareness, there is love — not as sentiment, not as devotion to an image, but as a living flame that unites all life. In that flame, there is intelligence, beauty, and immeasurable sacredness.

Then, this very earth is heaven. Life itself is the temple. And you are both the worshipper and the sacred, beyond all measure. You are the light and the seeing of that light. You are the song and the silence in which it is heard.

When the self dissolves,
the mind is still as the morning lake.
In that stillness,
love blossoms without asking,
and life becomes a sacred dance
beyond gods, beyond gurus, beyond fear.

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The Subtle Corruption of the Illusory Self

Living by deceiving people — chanting some Sanskrit words, offering blessings with a hidden expectation of "dakshina" (money), or subtly cursing those who do not comply — is not fundamentally different from the act of a pickpocket on the street.

The pickpocket snatches your wallet in the dark, while the so-called spiritual exploiter steals your trust, your inner freedom, and your innocence in the bright light of day. This is what we might call "white-collar pickpocketing" — a sophisticated, socially accepted form of theft that hides behind robes, rituals, and holy words.

Framing elaborate stories around temples, constructing myths to attract followers, and weaving miracles to sustain authority — these are tools used to enslave minds and extract money, obedience, and psychological dependence.

We accept all this as tradition, as part of faith, as cultural inheritance, without questioning. We do not see that it is an organized mechanism of fear and desire. We have been conditioned to think that giving money to a temple or to a guru brings merit, that blessings can be bought and curses avoided through offerings.

But is this not a subtle form of corruption?

When you offer bribes to officials to get something done — even if you have a right to that service — you are encouraging and participating in corruption. You are sustaining a system based on fear and personal gain.

Similarly, when you give offerings or donations to a guru expecting blessings, prosperity, or protection in return, you are sustaining psychological corruption. You are acting from fear and desire, not from love or clarity.

The root of all these acts lies in the illusionary self — that centre which seeks security, recognition, power, or advantage. The self wants to protect itself, to ensure its continuity at any cost, even if that cost is truth, dignity, or compassion.

The self invents gods and gurus to serve its endless demands. It divides life into sacred and profane, pure and impure, worthy and unworthy, all to maintain its own fragile existence.

When you see this whole movement without judgment, without any motive to change it or to become virtuous, but simply as it is, a great transformation begins. The false drops away in the light of direct perception.

Then there is no need for temples to exploit, no gurus to bless or curse, no bribery in any form. You act from integrity because you see the beauty and wholeness of life, not because you fear punishment or seek reward.

In that seeing, there is true honesty — an honesty not imposed by law or morality but arising naturally from deep

understanding. This is the only revolution that matters: the ending of the illusionary self and the awakening of a mind that is clear, compassionate, and uncorrupted.

When the self ends, corruption in all its forms — from the street pickpocket to the temple priest, from political bribery to spiritual bargaining — comes to an end. Then life becomes a sacred expression, a flowering of love and intelligence, untouched by the marketplace of fear and desire.

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On Epics and the Glorification of the Self

One need not memorize epics. One need not fill the mind with endless stories, chants, or verses passed down through generations.

Why? Because these epics, though beautifully composed and poetically rich, often serve to glorify the self — to celebrate its ambitions, its struggles, its victories and defeats.

At their heart, these stories revolve around conflict, power, revenge, loyalty, sacrifice for ideals — all movements of a mind caught in becoming, in comparison, in division. They glorify the hero, the warrior, the devout follower. But they rarely question the very structure of the self from which all conflict arises.

When the self is not understood — not seen in its entirety and dissolved in the light of choiceless awareness — it becomes the center around which all these stories revolve. The self finds comfort in identification with these characters, in belonging to a certain tradition, in repeating their words.

So, the epics become mirrors in which the self admires and strengthens itself. You admire the hero's courage because you wish to be courageous. You worship the devotee's sacrifice because you long to feel pure. You chant verses hoping to become virtuous, to earn merit, to secure a place in some imagined future heaven.

In this process, the mind moves further away from the direct perception of "what is." It lives in ideals, images, and comparisons, always striving to become something it is not.

True revolution lies not in memorizing ancient texts, but in seeing choicelessly the movement of your own thought as it arises and spreads across the space of your mind — seeing its subtle patterns, its fears, its hidden cravings for security and power.

When there is deep, choiceless observation of the self, you do not need any story to guide you. The book of life is open before you each moment. In that living book, each reaction, each thought, each movement of desire is a word to be read with care and insight.

Then life itself becomes the scripture — not written by any hand, not limited to any culture or tradition. The wind through the trees, the cry of a child, the silence of the night — all become teachings if the mind is quiet and attentive.

A mind that has understood the nature of the self has no need to glorify it through epics or myths. It lives in freedom, in simplicity, in profound silence.

In that silence, there is immense beauty, a sacredness untouched by words and stories. Then there is no need to

carry the burden of memorized verses; life itself becomes the sacred verse — new, alive, and whole.

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On Walking to the Temple

You may not believe in temples. You may see clearly that the sacred is not found in stone walls, in rituals, or in images crafted by human thought. You may understand deeply that true divinity is not something to be bought with offerings or prayers, but is to be found in the stillness of a mind free of illusions.

Yet, you may still walk with your relatives to the temple when they ask you to come. Why?

Because you see that they are fragile, burdened by fears, held together by beliefs they have clung to since childhood. Their gods and rituals are like crutches — supports that help them stand in a world they find too harsh, too uncertain.

To shatter their beliefs abruptly may not free them; it may only leave them wounded, afraid, and more deeply entrenched in their illusions. You see that argument and condemnation do not bring light; they only create resistance and further division.

So, you walk with them — not because you are conforming, not because you are pretending to believe, but out of love and compassion. You do not inwardly participate in the illusion, but you move gently so as not to disturb a mind that is not ready to see.

This is not hypocrisy; it is sensitivity. You act not from agreement, but from understanding.

A mind that is truly free does not need to assert its freedom loudly. It does not need to challenge or rebel outwardly at every step. It sees when to speak, when to be silent, when to step aside, and when to walk alongside another.

You may enter the temple, but your eyes are open. You may fold your hands, but your heart remains unbound. You do not worship the image; you see the beauty of the human longing behind it. You see the sorrow that creates the need for comfort, and you remain inwardly still, without judgment.

In this movement, there is no violence, no forcing, no arrogance. There is compassion — a deep sense of care that does not divide or compare.

One day, perhaps, when the mind is stronger, when it has questioned deeply and seen its own illusions, it will no longer need temples or intermediaries. Until then, you remain a quiet presence, a silent invitation to look beyond.

This is true love — to hold the hand of another without pulling them or pushing them, but walking together until they can stand alone under the open sky.

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What Happens to Jobs and Society if We Discard Nationality and Religion?

Questioner: Sir, you say we should discard nationality and religion, that they are illusions and sources of division. But if we truly did that, wouldn't we lose so many jobs and

businesses built around these identities? How do we address this practically?

Answer: That is a very important question. Let us look at it carefully, without trying to come to a quick answer.

Questioner: Please, let us go into it.

Answer: First, we must see the fact: religion and nationality, as they exist today, divide human beings. They create conflict, war, and endless sorrow. This is not a theory — it is a fact observable throughout history and in daily life.

Questioner: Yes, I can see that. But many industries, institutions, and livelihoods are built around these divisions.

Answer: That is true. But consider this: do we sustain falsehoods merely because they create jobs? If something is fundamentally false and harmful, does the economic structure justify its continuation?

Questioner: Then what is to be done? People depend on these structures for their survival.

Answer: When we see a fundamental truth, action flows from that perception, not from fear of consequences. When you see that a poisonous tree is harming your soil and your children, do you say, "But it provides shade," and continue to nurture it?

Questioner: But the practical difficulties still remain.

Answer: Practical challenges are there, certainly. But the mind that sees clearly does not postpone truth for the sake of comfort. It moves from compassion, not from self-interest. A society based on understanding and cooperation, rather than

division and ideology, would naturally create new forms of relationship, new ways of working and living.

Questioner: So, you mean the economic systems themselves must change?

Answer: Yes. The outer structures reflect the inner condition of our minds. If the mind is divided, seeking security in images, then society is built on that same fragmentation. When the mind is free of division, society can be organized on entirely different lines — with intelligence, creativity, and care for one another.

Questioner: But won't this take time?

Answer: Time is needed to build a machine or a house. But to see the truth of division and the harm it causes does not require time — it requires perception, urgency, passion. The actual transformation in society may unfold gradually, but the seeing itself is immediate.

Questioner: And in that seeing, the right action is born?

Answer: Precisely. When you see clearly, action is not dictated by fear or tradition. It is born of intelligence and compassion. You will find new ways to work, new ways to relate, new ways to sustain each other. A mind that is truly free is never idle or indifferent.

Questioner: Thank you, sir. This gives me a sense of deep responsibility and also possibility.

Answer: Yes. The responsibility is to see — not just superficially, but with your whole being. In that seeing, there is love, and love creates its own order.

When the false falls away,
new seeds break open in silent soil.
Out of clarity grows true work,
and from love, a new world.

Questions and Answers

1. Property and Inheritance

Krishnamurti did not speak often or systematically about inheritance in the legal or traditional sense. However, his teachings on possessiveness, attachment, and security can be applied directly to this question.

Possessiveness and the sense of "mine"

For Krishnamurti, one of the fundamental causes of human conflict is the sense of ownership — the idea of "mine" and "not mine."

This possessiveness — whether of property, people, ideas, or beliefs — arises from the deep psychological need for security. We feel that by owning land, houses, or wealth, we ensure our own permanence and protect ourselves from uncertainty.

But he pointed out that this very desire for psychological security through external means breeds fear, division, and conflict.

Attachment to property

Krishnamurti emphasized that attachment — to people or things — is a form of inner bondage. When we are attached, we are afraid of loss. This fear creates dependence, and dependence prevents freedom.

In the context of inheritance, this means that the desire to pass on property to one's children often reflects our own longing for continuity:

- "My family must carry on my name."
- "My possessions must continue beyond my death."
- "My children will be secure because of what I leave behind."

While caring for our children's needs is natural, Krishnamurti would question whether this psychological dependence on continuity is truly loving, or whether it perpetuates conditioning and attachment.

Security and inner freedom

Krishnamurti saw that real security cannot be found in external things — property, status, inheritance. True security arises only when the mind is free of dependence and fear.

When there is inward freedom, there is no clinging to possessions or to the idea of leaving something behind as a psychological necessity.

"Where there is attachment, there is fear. And where there is fear, there is no love, no freedom. The mind that is free does not depend on continuity through property or name."

Passing on property may be practical, but to hold on to it as a source of identity is to remain imprisoned in the chains of the self. True love for one's family is to help them become inwardly free — not merely secure through material inheritance, but secure through understanding life, through intelligence, through compassion.

Questioner: Sir, may I ask you about something practical? What do you think about property and inheritance? Should we not secure the future of our children by leaving them our wealth and possessions?

Answer: It is a good question, sir. Let us look at it slowly. Why do we want to leave property to our children?

Questioner: Because we love them, and we want them to be secure after we are gone.

Answer: Is that love — to give security through possessions? Or is it an extension of our own desire for continuity? You see, most of us want to continue through our children — through their lives, their successes, their carrying of the family name.

Questioner: But isn't it natural to care for one's family?

Answer: To care is one thing. To provide for basic needs is necessary. But there is a fine line between care and attachment. Most often, what we call love is entangled with fear and possessiveness. We want to control, to shape, to continue ourselves psychologically through others.

Questioner: Are you saying we should not give anything to our children?

Answer: Not at all. It is natural to provide for their practical needs — food, shelter, education. But when we give importance to property as a means of psychological security, we plant the seeds of attachment, dependence, and conflict.

Questioner: But without inheritance, won't the children suffer, struggle unnecessarily?

Answer: Perhaps they will struggle. But is struggle always harmful? Does not struggle sometimes awaken intelligence, creativity, and strength? When you give complete security externally, you may make the child dependent, dull, fearful of loss.

Questioner: Still, we fear that they might feel abandoned or unloved if we do not leave them something.

Answer: Love does not mean to bind another to oneself. Love is not possession. In love, there is freedom — for oneself and for the other. When you truly love, you help the other to stand alone, to be inwardly strong, to be free of fear — not merely to be safe in the material sense.

Questioner: But society values inheritance so much. It is a sign of success, continuity.

Answer: Society is built on comparison, on the search for continuity through name, blood, property. We glorify the idea of "my family," "my legacy," "my name." All this strengthens the self, the ego. And the ego is the root of division, conflict, and suffering.

Questioner: Are you suggesting that we should renounce all possessions?

Answer: Renunciation implies conflict — giving up something you still inwardly desire. I am not suggesting renunciation. I am suggesting seeing the truth of attachment. When you see the truth of it completely, attachment drops away naturally, without effort.

Questioner: Then how should we live with property?

Answer: Use it without identification. You may have a house, land, or money — but do not let it become part of your identity, your self-image. When you do not cling to it psychologically, you can share it, use it intelligently, without fear.

Questioner: And what about the children?

Answer: Guide them to understand life, to understand their minds, to be free inwardly. That is the greatest inheritance — the capacity to see, to question, to love without attachment. Teach them the art of living, not just the art of acquiring.

Questioner (quietly): This feels so different from what we have been taught — that love means giving, protecting, securing materially.

Answer: Yes, sir. Real love is not about providing psychological crutches. It is about awakening intelligence, helping another to be free from fear and dependence. This freedom is the true foundation for a peaceful, creative life.

Questioner: Thank you, sir. This brings a new light to something so taken for granted.

Answer: When you see this deeply, without resistance, there is great beauty. Then property and inheritance are used in a spirit of care, not as means to continue oneself. In that, there is true compassion, and in that compassion, there is great freedom.

In this dialogue, we have explored that true love is not expressed through the weight of possessions, nor through the urge to continue ourselves through property and inheritance. To love is to set another free — not just externally, but inwardly. The greatest gift we can offer our children and

loved ones is the capacity to live without fear, to see life clearly, and to act from understanding rather than dependence.

In this inner freedom lies the real inheritance — a treasure beyond all measure.

“The greatest inheritance is not property or name, but a mind free of fear, and a heart rich in compassion.”

“To love is to free — not to bind through possessions, but to awaken the beauty of living without dependence.”

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We build our houses with care,

fill them with memories and treasures,

and say, “This is mine, this is my family’s,

this shall remain after I am gone.”

We cling to land and stone,

to name and bloodline,

believing that in continuity

lies our security, our immortality.

But in the silent hours of the night,

when ambition and noise fall away,

do we not sense the fragile thread

on which this security hangs?

Property may shelter the body,
but can it shelter the heart
from the storms of fear, of loneliness,
of the endless ache to be something?

Inheritance may ease the child's path,
but does it teach them to stand alone,
to look at life with clear eyes,
to move without the shadow of dependence?

When we say, "I leave this for you out of love,"
is it love — or is it the quiet continuation
of our own longing to be remembered,
to live on through another?

True love is not possession.
It does not bind; it frees.
It does not seek continuity in stone or name,
but in the flowering of understanding,
the fragrance of a mind unafraid to be nothing.

Teach the child to see,
to question, to listen to the song of the bird,
to watch the play of light on water,
to meet sorrow without escape,
to hold joy lightly in the palm.

Let your gift not be walls and wealth alone,
but the gentle art of living without fear,
the courage to walk alone,
the beauty of a mind uncluttered by the past.

Then, even if you give them nothing,
you have given them everything.

“Freedom is the true inheritance,
and love its silent companion.”

2. On Rebirth

“It is not important whether there is rebirth or not. What matters is whether the mind can die to itself now and be reborn each moment, fresh and innocent.”

Krishnamurti approached the idea of rebirth or reincarnation from a very different perspective than religious or traditional views.

While many traditions see rebirth as the continuity of a soul or essence moving from one body to another life, Krishnamurti questioned the very foundation of this desire for continuity.

The craving for continuity

Krishnamurti pointed out that most of us fear ending — fear death, fear non-existence. So, we invent comforting ideas: “I will be born again,” “I will meet my loved ones,” “I will continue in another form.”

This longing to continue is essentially the movement of the self, the ego. It is the same urge that seeks to prolong itself through property, fame, children, or memory.

Is there an entity that continues?

What is it that continues?

What we call “self” is a bundle of memories, experiences, images, and conditioning — all of which are the movement

of thought. This "self" is not something fixed, eternal, or sacred; it is a process in time, constantly changing, fragmentary, and dependent on the past.

If there is no permanent entity, then what is it that can reincarnate?

Ending of the self

For Krishnamurti, the more vital question was not whether there is rebirth, but whether it is possible to end the self — the centre of desire, fear, and conflict — here and now.

When one deeply understands the nature of the self, there is an ending of that psychological movement. In that ending, there is a different kind of life — not continuity in time, but a timeless state of being.

"It is far more important to find out whether the self can come to an end now, rather than be concerned with whether it continues after death."

Rebirth as renewal

Krishnamurti sometimes spoke of "rebirth" not as a literal continuation, but as a psychological renewal. When the self ends, there is a rebirth each moment — a mind that is fresh, innocent, unburdened by yesterday.

Instead of seeking comfort in the hope of another life, can we live so completely, so attentively, that each moment is a dying to the past — and a rebirth into the new?

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Questioner: Sir, do you believe in rebirth? In many traditions, we are taught that after death we are born again, carrying our karma into another life.

Answer: Yes, sir. Let us explore this carefully, not merely accept or reject. Why are we so concerned with what happens after death?

Questioner: Because we are afraid. We want to know if we continue, if our consciousness goes on.

Answer: That is it. We want continuity. We want to know that "I" — this centre of memories, experiences, attachments — will continue. We find comfort in believing that we will meet our loved ones again, or that we will have another chance to perfect ourselves.

Questioner: Is that wrong, sir?

Answer: It is not a question of right or wrong, but of seeing the truth. What is this "I" that wants to continue?

Questioner: It is my soul, my essence, my true self.

Answer: Is it? Let us look. When you say "I," what does that include? Your name, your form, your memories, your accumulated experiences, your beliefs, your fears, your pleasures. This is the "me," the self.

Questioner: But beyond that, isn't there something higher, something permanent?

Answer: Is there? Or is that also a projection of thought — a comforting invention to escape the fear of ending? Can

thought, which is the result of the known, ever perceive something beyond itself?

Questioner: So, you are saying the self is just a collection of memories?

Answer: Yes, a bundle of experiences, images, conclusions — constantly changing, constantly seeking security. There is nothing permanent in it.

Questioner: Then what is it that is reborn?

Answer: Exactly. If the self is a movement of thought and memory, what is it that could continue? You see, we are so eager to believe that we never pause to question deeply.

Questioner: If there is no rebirth, is there nothing after death?

Answer: Sir, what is important is not what happens after death, but whether we can understand death now — while we are living. Death is not merely the end of the body. Death is the ending of the self, the psychological centre.

Questioner: But how can one end the self?

Answer: By understanding its movement. By watching every thought, every reaction, every desire, without judgment, without trying to control. When the mind sees the nature of the self completely, there is a natural ending.

Questioner: Then what remains?

Answer: Silence. A vast emptiness not created by thought. In that emptiness, there is a different kind of life — a renewal, a rebirth that is not of time, not of memory.

Questioner: So instead of worrying about future lives, we should die to the self now?

Answer: Yes. To die to the past each day, each moment. To end attachment, to end the images we hold of ourselves and others. In that dying, there is extraordinary freedom, and from that freedom comes a life of love and clarity.

Questioner (quietly): This is very different from seeking comfort in another life.

Answer: Yes. Truth is not comforting or reassuring; it is liberating. When you see the truth of the self and its illusions, there is no fear of death, no longing for continuity. You are then living fully, completely, from moment to moment.

Questioner: So, rebirth is not about returning in another body, but about being reborn each moment without the burden of the past?

Answer: Exactly. When there is no accumulation, no psychological residue, every moment is fresh, new, alive. That is true rebirth — not continuity, but perpetual renewal.

Questioner: Thank you, sir. I feel as though I have glimpsed something vast and free.

Answer: Yes, sir. Let that glimpse be the seed. Observe it, nurture it without forcing. Then life itself becomes meditation, and each day is a new dawn.

We see that Krishnamurti's concern is not with the future of the self, but with the ending of the self now. Rather than seeking comfort in ideas of rebirth, he invites us to meet each moment without the weight of the past, to live and die psychologically each day.

In this ending, there is a rebirth that is not of time, not of thought — a true renewal, ever-fresh, ever-free.

"To be reborn is to die to the past each moment,
and to live with a mind as clear and vast as the morning sky."

3. Simplicity and Inner Order

“Simplicity is not in what we own or renounce, but in the silent clarity of a mind free from becoming.”
"True simplicity is the natural blossoming of inner clarity and order, untainted by the need for discipline."

Questioner: Sir, we often hear that simplicity is important. But what does it really mean to live a simple life? Does it mean giving up possessions, becoming an ascetic?

Answer: A very thoughtful question. Let us look into it deeply.
Simplicity is not merely about having few clothes, living in a small house, or renouncing material comforts. Those are external adjustments, and they may not touch the mind at all. True simplicity is an inner state — a mind that is uncluttered, clear, and free of conflict.

Questioner: Then why do people often associate simplicity with outward renunciation?

Answer: Because it is easier to change the outer than to understand and transform the inner.
You can give away your belongings, wear simple clothes, live in a cave — yet your mind may be full of ambition, fear, comparison.
Such a mind is never simple, even if it has nothing materially.

Questioner: What makes the mind truly simple?

Answer: A simple mind is one that is free from becoming — from the constant desire to be more, to achieve, to arrive somewhere psychologically.

When there is no movement of comparison, no struggle to be this or that, the mind becomes innocent, fresh.
Such a mind has an inner order — not imposed by discipline, but arising naturally from clarity.

Questioner: So, simplicity and inner order are connected?

Answer: Yes. When the mind is simple, there is natural order. Order born from fear or conformity is not true order; it is merely imitation.
When you see clearly the disorder created by desire, conflict, and self-centred thought, that very seeing brings order.
In that order, there is a deep beauty, a gentle flow of life without resistance.

Questioner: But in our modern world, is it practical to live simply?

Answer: The question of practicality often arises from fear — fear of what others will think, fear of losing security, fear of standing alone.
Simplicity does not mean you leave your job or abandon your family. It means bringing clarity into daily life.

It means not complicating life with endless desires, fears, and ambitions.
It means seeing things as they are, acting with intelligence, and not accumulating psychological burdens.

Questioner: How does this simplicity affect our relationships?

Answer: Immensely.
Most relationships are complicated because they are built on images, expectations, possessiveness.

A simple mind does not carry images about others; it meets each person fresh, as they are.
Such a relationship is alive, not a repetition of the past. In this, there is real affection, real care.

Questioner: And what about work and daily responsibilities?

Answer: When the mind is simple, work is done with attention and love, not merely as a means to an end.
You give your whole being to the task at hand, whether it is washing dishes or performing a delicate surgery.
There is no division between what is "important" and "unimportant" — there is only the joy of doing.

Can you begin to observe where your life is complicated — in thought, in relationships, in desires?
Can you watch these movements without condemnation or justification, and allow unnecessary complexities to drop away naturally?
In this gentle watching, simplicity flowers, and with it comes an inner order that is untouched by society's demands.

"Simplicity is the song of a mind free of burden;
in its quiet clarity, life moves with an order as graceful as a leaf floating on still water."

4. Acting from Inner Freedom

“When the mind is free, action is a song without motive, a pure flame untouched by reward or fear.”

Questioner: Sir, you often speak of acting without a centre, without self, without motive. How would this look for a professional — say, a surgeon, a revenue officer, or a police official — who has understood your teachings? How would they work?

Answer: A very important question, sir. Let us look at it together, carefully.
First, we must understand that most professionals — whether they are surgeons, officers, or teachers — act from a centre. This centre is the self: the image built on ambition, reputation, fear of failure, or desire for approval.
Their actions, however noble outwardly, are often guided by an inward movement of becoming — to be someone, to achieve, to gain power.

Questioner: So, what happens when a professional truly understands the movement of the self?

Answer: When a professional sees deeply the nature of the self — how it divides, compares, and creates conflict — there is a natural ending of that self-centred movement.
Action is no longer a means to an end. It is not done to gather praise, avoid blame, or climb higher.
A surgeon, for example, then operates not as a “great surgeon” building an image, but as a precise, compassionate hand responding to the need of the moment.
He is completely present with the patient, not occupied with success, reputation, or fear of failure.

Questioner: And what about a revenue officer or a police official?

Answer: The revenue officer acts with clarity, not bending to pressure from superiors or political forces, not driven by greed or fear. His integrity is not a cultivated virtue but a natural outcome of seeing clearly.
The police official acts firmly but without aggression, without the psychological violence born of authority.
He maintains order because it is the right thing to do, not because it gives him power or identity.

Questioner: But won't society resist such people? Won't they face opposition?

Answer: Of course. The world often resists those who do not play by its rules of ambition and flattery.
A professional acting from inner freedom may be misunderstood, criticized, even isolated.
Colleagues might call him rigid or impractical because he refuses to compromise truth for comfort.
But he is not acting to please or to be accepted. His action flows from deep insight, and in that, there is great strength.

Questioner: So, they may not be rewarded outwardly?

Answer: They may not receive medals, titles, or worldly success.
But they have something far greater: an inward peace, a freedom untouched by external opinions.
Their joy is not dependent on applause. It arises from the clarity of right action itself.

Questioner: How does one find the courage to live like this?

Answer: Courage is needed only when there is fear.
When there is true understanding, fear dissolves, and with it the need for courage.
When you see a truth deeply — that acting from self breeds conflict and sorrow — the very seeing brings its own natural strength.

Questioner: And what is the result of such action for the society around them?

Answer: Perhaps society may not change immediately. But the presence of even one person acting from freedom can act as a silent flame.
Patients feel deeply cared for beyond technical skill.
Citizens witness fairness and integrity.
Subordinates may start questioning their own motives.
The transformation is not through preaching, but through silent example.

Can you, as a professional, watch each movement of thought that seeks recognition or fears criticism?
Can you see your work as an act of love, not as a ladder to climb?
When there is no centre, no psychological "me," action is like a clear stream — pure, refreshing, nourishing all it touches.
"Action born of freedom is like a flower that blooms silently in a field —
it does not ask who will see, it does not seek to be admired.
It simply lives, radiant and whole."

What it means to act with inner freedom

A surgeon, a revenue authority, or a police official — each holds a role in society that carries great responsibility, authority, and power.

When such a person truly understands and lives the teachings of Krishnamurti, they no longer act from ambition, fear, comparison, or the desire to please.
They act from clarity, intelligence, and deep compassion.
They do not use their position to strengthen the self-image — "I am important, I am powerful."
Instead, they see the role as a function, a responsibility, not as an extension of the self.

How do they work?

- The surgeon works with precision and care, not merely to gain reputation or wealth, but out of love for life and respect for the patient's wholeness.

- He sees the patient not as a "case" or "object," but as a living being deserving utmost attention and compassion.

- There is no conflict between personal ambition and patient welfare, because there is no personal ambition.

- The revenue authority does not bend rules to curry Favor or out of fear of political pressure.

- His decisions arise from integrity and clarity. He is just and transparent, not to win praise, but because it is the right action in itself.

- The police official acts without aggression, without the psychological drive for power or domination.

- He protects not from a sense of personal authority but from a sense of responsibility and care for human life.

What would be the outcome?

Such a person may not be celebrated by a society that thrives on competition and ego.
Colleagues may find them uncompromising, perhaps even difficult, because they do not play games of flattery, bribery, or self-advancement.
They may face resistance or isolation, as those who act from truth often do.

However, their presence has a quiet, transformative power:

- Patients feel deeply cared for, beyond technical skill.
- Citizens see fairness and honesty and may begin to question their own actions.
- Subordinates may start to act from integrity rather than fear.

The professional may not receive worldly rewards — titles, promotions, popularity.
But inwardly, there is an unshakeable peace, a joy that does not depend on external validation.

Action without a centre

Krishnamurti often spoke of action without a psychological centre.

When there is no self-seeking to gain or protect, action becomes pure, immediate, whole.

Such a professional becomes a mirror, reflecting truth without distortion.

Their work itself becomes meditation — an expression of love in motion.

If you are in such a role, can you watch each movement of thought that seeks approval or fears rejection?

Can you act without wanting recognition, without inner conflict?

In that quiet seeing, action is no longer born of reward or punishment.
It is born of intelligence and love — and in that, there is true freedom.

“When you act without the shadow of self,
work becomes an offering,
a silent flowering of compassion,
untouched by praise or blame.”

5. On prayer

"**Prayer** is the movement of a mind that asks, that seeks;
but in deep silence, where there is no seeker, the sacred flowers."

Krishnamurti approached prayer not from a traditional religious standpoint, but as a deep psychological fact to be understood.

For most people, prayer is a means of asking, begging, or seeking help from a higher power — to grant desires, to protect, to comfort, or to provide guidance. It is an expression of longing, fear, and dependence.

Prayer as dependence

Krishnamurti observed that most prayers arise from a mind caught in conflict, fear, and sorrow. In moments of crisis or loneliness, we turn to something beyond ourselves, hoping for intervention, comfort, or security.

But he pointed out that this very act of asking — of supplicating — reinforces our dependence. We remain inwardly weak, waiting to be helped or saved, rather than seeing the root of our suffering directly and acting from that insight.

The psychological movement behind prayer

When we pray, we often project our own desires and hopes outward, creating an image of God or a divine figure who listens and grants boons.

Krishnamurti asked: Is this God, or is this our own mind's creation?

He invited us to see that the divine cannot be approached through fear, through bargaining, or through desire. The mind that is seeking reward or escape cannot find what is true and sacred.

True religious mind: silence, not prayer

Krishnamurti emphasized that a truly religious mind is not one that prays, but one that is silent, deeply attentive, and free from all movement of the self.

When the mind is completely quiet — without seeking, without asking, without imagining — there may be a different kind of perception, a direct communion with what is sacred, beyond words and thought.

"When you pray, you are still centred in yourself, in your wants, in your fears. The sacred is beyond all wanting and beyond all asking. Only a silent, choiceless mind can come upon that which is immeasurable."

Instead of praying to escape pain, can we look at it directly, understand it completely, and let it reveal its own ending?

Then, perhaps, out of that ending, there is a different kind of sacredness — not born of words or supplication, but of profound inner silence and love.

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We fold our hands in the quiet room,
eyes closed, lips moving softly in the dark,
asking, pleading, hoping —
for healing, for comfort, for mercy.

We carry an image in the heart,
a figure carved by centuries of fear and longing,
a promise of safety beyond the storm,
a voice to answer our secret cries.

But is it God we call,
or only the echo of our own desires?
Is it the sacred we touch,
or the walls of our own mind,
painted with old beliefs and trembling hopes?

Prayer, born of fear,
seeks protection, reward, escape.
It kneels before an idea,
and in that kneeling, the mind remains small,
forever chained to its own projections.

Yet beyond the asking,
beyond the murmur of repeating words,
there is a silence untouched by thought,
a vastness beyond measure,
a stillness where there is no seeker, no sought.

In that silence, there is no division,
no “I” to beg or bargain.
There is only the clear light of seeing,
the gentle breath of love that needs nothing.

When the mind is truly quiet,
not silenced by discipline or effort,
but quiet like a lake at dawn,
then the sacred comes uninvited,
a fragrance on the evening air.

To live in that stillness
is the real prayer —
a prayer without words,
without direction,
without end.

“In the deep silence of a mind that asks nothing,

the timeless flowers —

and life itself becomes a living prayer.”

*****

Questioner: Sir, so many people pray. They find comfort in prayer. They ask for guidance, help, healing. Is prayer wrong?

Answer: Let us look at it together, sir — not in terms of right or wrong, but to understand the truth of it. Why do we pray?

Questioner: We pray because we feel helpless. We want strength, protection, blessings.

Answer: Yes. In moments of sorrow or fear, we turn to something beyond ourselves, hoping for comfort. But when we pray, whom are we praying to?

Questioner: To God, to a higher power, to the divine.

Answer: Is this God or higher power something independent of us, or is it a projection of our own mind — our own desires and longings?

Questioner: I never thought of it that way.

Answer: We create the image of God through thought, through tradition, through our conditioning. Then we pray to that image — which is our own creation. This is like talking to ourselves, though we imagine it is something sacred and external.

Questioner: But doesn't prayer bring peace, at least temporarily?

Answer: Yes, sir, it can bring a certain quietness, a sense of relief. But is that peace born of understanding, or is it simply a temporary comfort — an escape from conflict and confusion?

Questioner: Then how do we find true peace?

Answer: Not through asking, not through begging, not through depending on another — whether it is a person or an image in the mind. True peace comes when the mind understands itself completely, when it sees the movement of its own desires, fears, and attachments.

Questioner: So, prayer is a form of dependence?

Answer: Yes. When you pray, you are hoping for something: to be saved, to be protected, to be rewarded. This strengthens dependence, and where there is dependence, there is fear.

Questioner: Then what does it mean to live religiously?

Answer: A religious life is not built on prayer or ritual, but on understanding. It means to look directly at "what is" without escaping. To see your sorrow without seeking comfort, to face your loneliness without running away. In that direct seeing, there is transformation.

Questioner: But is there no place at all for prayer?

Answer: If prayer means asking, seeking, hoping — then it is rooted in desire and fear. But there is another kind of "prayer," if we can use that word carefully — a state of mind

that is utterly quiet, attentive, without any movement towards or away.

Questioner: You mean meditation?

Answer: Yes, but not meditation as a practice or method. Rather, a natural flowering of silence when the self is absent. In that silence, there is no asking, no seeking. There is simply being — an openness in which the sacred may reveal itself.

Questioner (after a pause): So, when the mind is truly silent, there is no need for prayer at all?

Answer: Exactly. In silence, there is no division between you and the divine, no "other" to whom you pray. There is only the vastness of being, timeless, immeasurable.

Questioner: This feels very different from what I have always believed.

Answer: Yes, sir. We have been conditioned for centuries to believe in seeking help outside ourselves. But truth is to be found not through dependence, but through the profound understanding of oneself.

Questioner: Then in this understanding, is there love?

Answer: Where there is no self, no centre demanding security or reward, there is love. And love does not pray. It acts, it shines, it illuminates without asking anything in return.

Questioner (softly): Thank you, sir. I feel as if I have touched a great silence inside.

Answer: Yes, sir. Let that silence be your teacher, your sanctuary. Then life itself becomes a living prayer — without words, without seeking, but full of sacredness.

In this dialogue, we see that prayer, as commonly practiced, is born of fear and longing. True religiousness is not in asking, but in seeing. In deep self-understanding, the mind becomes silent, and in that silence, the sacred unfolds — without demand, without motive.

In that silence lies the real prayer — wordless, choiceless, whole.

"When the heart is free of seeking,
and the mind is utterly still,
life itself becomes a sacred offering,
a prayer without words."

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Does prayer help in success?

When someone asks whether prayer helps in success, it usually means:

- Can prayer help me achieve my goals?
- Can it help me pass exams, get a job, become rich, be safe?

Most people see prayer as a way to secure personal success, to gain something they desire, or to avoid failure and pain.

The psychological root of prayer for success

Krishnamurti pointed out that this kind of prayer is fundamentally a form of self-centred desire.

When you pray for success, you are essentially asking some higher power to favour you, to grant you what you want. This strengthens dependence, feeds ambition, and continues the movement of "becoming" — the endless struggle to be something more.

Success and comparison

Krishnamurti often questioned the very idea of "success."
What does success mean?
Is it measured by wealth, power, recognition, position?
Or is it freedom from conflict, the flowering of intelligence, the living of a life in love and simplicity?

When success is based on comparison — being better than another, having more than another — it inevitably brings fear, competition, and conflict.

Prayer as escape

When you pray for success, you are seeking an escape from fear of failure. Instead of deeply understanding the nature of fear, comparison, and desire, you seek comfort through prayer.

Krishnamurti said that true understanding comes from looking directly at "what is," not from asking or begging.

"Prayer that asks is a movement of desire, and desire is the root of conflict. True freedom comes not from asking for

success, but from seeing the nature of desire itself and going beyond it."

What then?

Instead of praying for success, Krishnamurti would invite us to:

- Understand our own mind, our ambitions, our fears.
- Act with clarity and intelligence in daily life.
- Let action itself be complete, without attachment to result.

In that way, there is freedom and a different kind of success — not measured by society, but felt as deep inward peace and integrity.

Success that depends on prayer is fragile and conditioned. But the quiet success of a mind that is free, clear, and loving is beyond all measure — and does not need divine approval or reward.

"Success sought through prayer is still the movement of desire, and where there is desire, there can be no freedom."

Questioner: Sir, I have a very practical question. Does prayer help one to be successful in life? Many people pray before exams, before starting a business, or when they want something.

Answer: Yes, sir. Let us look at it together very simply and directly. Why do we pray for success?

Questioner: Because we want to achieve something. We are afraid of failure, so we seek divine help.

Answer: Exactly. The desire for success is deeply rooted in fear — fear of not becoming, of not being someone, of not fulfilling an image we have built. We want comfort, reassurance, a sense that someone or something is guiding and protecting us.

Questioner: But isn't it natural to want to succeed?

Answer: It is natural to act, to create, to do something well. But the problem arises when success becomes a measure of our worth, a means of comparison, a tool to strengthen the self.

Questioner: So, is prayer wrong in this context?

Answer: It is not a question of right or wrong. When you pray for success, what is happening inwardly? You are asking for fulfilment of your desire, are you not? That desire creates dependence, and dependence always brings fear and conflict.

Questioner: But prayer also brings comfort. It calms the mind.

Answer: Of course it can bring temporary comfort, like a soothing song or a gentle word. But is comfort the same as understanding? The mind seeks comfort when it is in conflict, but that comfort dulls sensitivity, it prevents the deep inquiry into fear itself.

Questioner: So, should we stop praying altogether?

Answer: Sir, I am not telling you what to do. But see clearly the nature of what you are doing. When you pray for success, you are moving within the field of desire. You are strengthening the self, the "me" that wants to become.

Questioner: Then how should one act in life?

Answer: Act with clarity, with intelligence. Understand your motives, your fears, your ambitions. When there is understanding, action is right, natural, and whole. It is not driven by fear of failure or by the desire to outshine another.

Questioner: Does that mean one should not aim for success at all?

Answer: Not at all. You can be excellent in what you do. But let excellence be the flowering of love for what you do — not the outcome of competition or ambition. When action is its own reward, there is joy, there is beauty.

Questioner: So true success is different from what society tells us?

Answer: Yes. Society measures success in terms of wealth, power, position. But true success is in living without conflict, in freedom, in deep love and understanding. That is immeasurable.

Questioner (softly): Then prayer, as asking for success, loses its meaning.

Answer: Yes. The mind that is free from desire has no need to ask, to beg, to seek favour. It moves naturally, like a clear stream finding its way. In that movement, there is great strength, and a different kind of success — not measured outwardly, but felt inwardly as wholeness.

Questioner: Thank you, sir. This feels like a release from a great burden.

Answer: Yes, sir. When one sees clearly, there is freedom. And in that freedom, there is great beauty, and perhaps for the first time, real peace and joy.

In this dialogue, we see that prayer as a means to achieve success is still part of the endless cycle of desire and fear. Instead of asking for external help, Krishnamurti invites us to look deeply within, to understand the nature of ambition and comparison.

From this understanding arises an action that is whole, unconflicted, and beautiful — an action that is its own success.

“Act, not from the desire to succeed, but from the fullness of understanding;
then each act is complete, and the heart is at peace.”

“Let your life be the prayer,
not for success, but for the quiet flowering
of a heart free from becoming.”

6. The Great Illusion of Gurus and the False Self

We have for centuries lived under a vast illusion — an illusion carefully constructed by thought, by fear, and by an endless craving for security.

At the centre of this illusion is the "self" — that psychological image we carry of "me" and "mine." This self is nothing but a bundle of memories, a collection of experiences, a set of conditioned responses. It is a product of time, born out of thought.

Yet, we cling to this self as something sacred, something permanent, something to be perfected and ultimately merged with some imagined divine entity.

From this illusion springs the entire industry of religious exploitation: the priests, the rituals, the countless temples and pilgrimages, and most dangerously, the so-called gurus.

The gurus are perhaps the greatest deceivers humanity has produced. They claim to have special access to truth, to God, to enlightenment. They make you believe that you are weak, lost, sinful — and that only through their blessings and methods can you be saved.

They say: "Pray to me, surrender to me, serve me — only then will you receive God's grace."

Understand the immense cruelty of such a statement. It robs you of your own direct perception, your own freedom, your own possibility of discovering truth for yourself. It creates dependency, fear, and obedience — the tools of all psychological slavery.

These gurus invent stories, promise miracles, perform theatrical blessings. They declare, “Without me, you cannot reach God.” And they do this with a smile, with authority, with sanctified gestures — and we, frightened and conditioned, fall at their feet.

They tell you to refine the self, to polish it, to purify it. But can you refine an illusion? Can you purify a shadow? The self, being a creation of thought, is inherently divisive and fragmentary. The more you try to refine it, the more you strengthen its illusion.

The so-called spiritual business is one of the most profitable and corrupting. Temples, ashrams, religious empires — all thrive on your fear and your longing for comfort. They exploit your suffering, offering easy consolations and manufactured experiences of bliss.

Similarly, we glorify dying for a country as the ultimate sacrifice, promising heaven as a reward. We praise those who kill in the name of an idea or a flag, calling them heroes. The mechanism is the same: manipulate the self-image to maintain power and control.

You may ask, “Without religion and gurus, what will become of us? Won’t society collapse?” But look at what society has become with them: endless wars, divisions, hatreds, and the deep inner loneliness masked by rituals and slogans.

The true crisis is not outside in society but within ourselves — in our minds and hearts. The real revolution is not economic or political; it is the ending of psychological dependency, the ending of the false self.

To see this clearly, to see it as a burning fact and not as an idea, is to be free. And freedom is not given by another; it cannot be bestowed by any guru or priest. It comes when you see the false as false and drop it completely, without compromise.

When the self ends, there is no one left to be exploited, no authority to follow, no illusion to protect. In that emptiness, there is vast intelligence, a sacredness that is beyond all words, beyond all images.

This sacredness is not something distant, not something you arrive at after years of discipline. It is here, now, when the mind is utterly free of all its own projections and illusions.

If you truly see this, not merely repeat it, you will not touch another's feet ever again. You will not belong to any religious group or bow before any so-called master. You will stand alone — not in isolation, but in immense strength and clarity.

Then there is love. Not the love that seeks reward or recognition, but a love that flows endlessly, like a river, touching all without measure, without motive.

This alone can transform humanity — not more beliefs, not more gurus, not more organized religions, but each one of us seeing for ourselves the truth of what is.

Will you dare to see it? Will you dare to stand alone, free of all authority? In that lies the only true revolution.

When you bow to no one,
when no image remains to protect,
in that emptiness
there is the birth of the sacred.

The End of the False Self

The self —
a house of echoes,
a fragile bundle of memories,
a trembling image stitched from yesterday's fears.

It calls itself sacred,
imagines it is a spark of the divine,
dreams of merging with a God
it has invented in its own frightened shadow.

Out of this trembling self,
gods are born —
idols of comfort,
temples of division,
heavens sold for coins and tears.

And from this false temple,
the guru emerges,
robed in authority,
crowned by your fear,
whispering:
"Without me, you are nothing."
"Without my blessing, you cannot touch the infinite."

See the cruelty in these soft words.
See the cunning behind the serene smile.
See the market of salvation
built upon your loneliness.
They say, "Refine the self,"
but can you polish a mirage?
Can you cleanse the dust of an illusion?
You cannot.

They promise paradise for those who die for a flag,
declare heroes of those who kill for an idea,
bless violence wrapped in sacred cloth.

In these acts, the world divides,
hate blooms,
and sorrow repeats itself endlessly,
generation after generation.

Freedom is not in the temple,
not at the feet of a guru,
not in the echo of a holy chant.
It is in the flame of seeing —
seeing the false as false,
and letting it fall away like a dry leaf in autumn wind.

In that ending, there is no self to refine,
no illusion to guard,
no authority to obey.
There is only a vast emptiness,
alive, radiant, without a centre.

Out of that emptiness,
love is born —
a love without hands to grasp,
without tongue to bargain,
without mind to divide.

Such love is the only revolution,
the only sacredness,
the only true prayer.

Will you dare to step into that emptiness?
Will you stand alone,
unafraid,

unconditioned,
as vast as the open sky?

Then, in that vastness,
there is peace,
and in that peace,
the whole of life shines,
untouched, eternal, free.

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Beyond Fear, Beyond Fate

People often say that belief in God, and in the karmic effects of good and bad actions, is necessary to decide one's fate. They argue that without the fear of God, human beings would become violent, erratic, dishonest — that fear is the glue holding society together.

But what is this "fate" they speak of? The fate of what?

Is it the fate of the body, which inevitably ages and dies? Or is it the fate of the "self," that psychological structure built from memory, experience, and endless desires?

The "self" is a bundle of thoughts and identifications — a fragile, invented entity. To be concerned with its fate is to be caught in the endless cycle of becoming: trying to be something, to attain something, to secure something that can never be secure.

People say that karma, the idea of cause and effect extended into future lives, ensures moral behaviour. But is morality born of fear truly moral? If one refrains from harming others because of fear of punishment or hope of future reward, is

that goodness? Or is it merely a calculated transaction, a more sophisticated form of selfishness?

When fear is the basis of conduct, there can be no love. Fear breeds conformity, hypocrisy, and subtle violence.

The mind that truly inquires must ask: is goodness the result of compulsion, or does it flower naturally from deep understanding?

When one deeply perceives that the "self" is an illusion — a dividing factor that isolates each human being into a lonely fragment — there comes a radical transformation. In that seeing, the mind is no longer occupied with its own image, its own advancement, its own fate.

In that freedom, there is no longer a separate "me" struggling to succeed or to escape failure. There is only life as a whole, an undivided movement.

When you see that you are not separate from the rest of life — that you are the earth, the sky, the river, and all of humanity — then action is no longer guided by fear, but by love.

In such a mind, there is no question of behaving "erratically" or "dishonestly," because dishonesty implies division — a conflict between what is and what should be, between the mask and the reality.

Where there is love, there is order — not the order imposed by fear or law, but the order that flowers from the understanding of wholeness.

Then this sacred earth itself is heaven. Not a heaven promised in some distant future, after death, or after countless rebirths, but heaven here and now, in the clarity of a mind free from self-centred movement.

When this is seen deeply, the questions about fate, karma, and fear dissolve. There is only the beauty of living — choicelessly, wholly, compassionately — in each moment.

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Beyond Fate, Beyond Fear

They say,
believe in God,
fear karma's chain of cause and effect —
for without this fear,
the mind runs wild,
the heart turns dishonest.

But what is fate?
The fate of what?
The fate of a shadow that calls itself "me"?
The fate of a thought,
woven from memory's brittle threads?

The self,
a phantom of yesterday's whispers,
dreams of tomorrow's rewards.
Afraid to vanish,
it invents gods, gurus, karma,
hoping to secure its imaginary throne.

Is goodness born from fear?
Is love a bargain struck with heaven?
When you refrain from harm to gain merit,
is that not a subtle commerce of the heart?

A transaction dressed in piety's robes?

But when you see,
with the clarity of a silent mind,
that the self is a dividing wall,
that you are not separate —
not apart from the tree, the bird, the trembling star —
then the walls crumble.

In that vastness,
there is no "me" to protect,
no fate to refine,
no karma to calculate.

There is only love —
a love that flows without motive,
without destination,
like a river embracing every bend and stone.

In that love,
there is order without compulsion,
honesty without reward,
compassion without borders.

Then this sacred earth
is heaven itself —
not a promised land beyond the grave,
but the living dance of now,
timeless, whole, immeasurable.

When this is seen,
questions wither like dry leaves,
and the heart stands free,
open to the sky.

7. Why is there more jealousy among relatives than outsiders?

When we observe closely, jealousy is not something unique to relatives; it is a movement of the self, the "me," that seeks to compare, measure, and become.

Relatives live close to us, not just physically but psychologically. They have known us since childhood — our weaknesses, our successes, our failures. In this closeness, comparison arises naturally: "He has achieved more than I have," "She is more respected," "Why did they get that opportunity and not me?"

Among relatives, this comparison is sharper because there is a shared background, a shared story. In that shared field, any difference stands out more vividly.

With outsiders, we maintain a certain polite distance. We see their successes, but we do not measure them so intimately against our own image. The personal involvement is less intense.

The movement of becoming

Krishnamurti often said, "Where there is comparison, there is conflict."

The mind, conditioned to become something — to be better, higher, more successful — always compares itself with others. This comparison breeds jealousy, envy, and resentment.

The closer the relationship, the more intense the measurement.

The structure of the self

The self is essentially a bundle of memories, images, and experiences that it identifies as “me.”

When my image of myself depends on being better than my brother, cousin, or friend, jealousy naturally arises the moment I feel inferior.

We rarely look at this directly because we are conditioned to think jealousy is natural, even necessary. But when we see it as it is — as a movement of the self trying to protect and assert itself — we begin to understand its nature.

Freedom from jealousy

Freedom from jealousy does not come by suppressing it, by saying, “I should not feel this way.”

It comes from seeing, with choiceless awareness, the whole structure of comparison and desire to become.

In that clear seeing, there is no observer separate from the jealousy; there is just the fact. When you see it completely without resistance, it loses its power.

Can you observe when jealousy arises — not just among relatives, but anywhere?

Can you see how the mind instantly measures, compares, judges?

Can you be with that movement without condemning or justifying it?

In that simple, alert presence, there is a quiet ending of jealousy — not as an act of will, but as a natural fading of something seen clearly.

"Where comparison ends, love begins; and in love, there is no jealousy, only the quiet fragrance of understanding."

Questioner: Sir, I notice there is often more jealousy from my relatives than from strangers. Why is this so?

Answer: Let us look into this carefully.
Jealousy is essentially the movement of comparison. The mind measures itself against another — "I am less," "I am more," "I should have been that."
Among relatives, this comparison is sharper because there is a shared background — a shared family story, a common environment.
We grew up together; we know each other's weaknesses and strengths. In this closeness, the mind finds more ground to compare and compete.

Questioner: So, you are saying jealousy is born from comparison?

Answer: Exactly.
From childhood, we are conditioned to compare: in school, in sports, in family gatherings. We are told to be better than the other — "Be like your brother," "Look at your cousin's success," and so on.

This constant measurement plants the seed of jealousy.

Questioner: But why do relatives feel it more strongly than outsiders?

Answer: With outsiders, we maintain a certain polite distance.
We see their achievements, but there is no deep psychological involvement. The images we have about them are superficial.
But with relatives, the images are intimate and deeply personal. There is an unspoken competition for attention, affection, success, or approval from elders.
When one relative "succeeds" according to society's standards, the others feel diminished. In that feeling of being less, jealousy arises.

Questioner: How do these images form?

Answer: Images are formed through past experiences, words, gestures, comparisons repeated over years.
Every interaction leaves a mark, a memory. These images become our framework for relating.

When I look at my brother, I don't see him directly; I see the image I have built over time — "He is clever," "He is favoured," "He always wins."
This image distorts the relationship and becomes the ground for conflict.

Questioner: So, to end jealousy, must we end these images?

Answer: Yes.
To see a person without the screen of images is to meet them freshly, as they are in the moment.
When there is no image, there is no measurement; and where there is no measurement, there is no jealousy.

Questioner: But is it really possible to end images? They seem so deeply rooted.

Answer: It is possible, but it requires watchfulness.
You must observe how an image is born — in a word, a look, a gesture — and see it immediately, without justification or condemnation.
When you watch with complete attention, the image loses its power. The very seeing is the ending.

Questioner: Does this mean we should avoid relatives?

Answer: No, sir.
Avoiding is another form of escape. It does not solve the problem; it only hides it temporarily.
The challenge is to live in relationship without conflict, without images — to be inwardly free while outwardly engaging with others.

Questioner: Then what is the place of love in all this?

Answer: Love is not possible where jealousy exists.
Love is not possessiveness or dependence. Love does not measure or compare.
When there is freedom from jealousy and comparison, love naturally flowers. It is not something you cultivate; it arises when the self-centred movement ends.

Can you observe jealousy without resistance, without trying to suppress or justify it?

Can you see its movement in your relationships — how it distorts affection, how it breeds conflict?

In that silent, choiceless observation, jealousy fades like a shadow under the morning sun.

“When the mind no longer measures, no longer seeks to be more or less, there is space for love — vast, quiet, and without end.”

8. Wealth, Fear, and True Security

There was once a businessman who amassed great wealth. For many years, he built his empire with tireless effort, driven by ambition, by the desire to be someone, to stand above others.

As the business grew, so did his image — the image of power, of success, of invincibility. Society praised him, relatives admired him, and he believed he had found security in his possessions and reputation.

But life is uncertain. The very ground he stood on began to tremble. His business faltered, debts mounted, and the tax authorities, armed with rules and penalties, closed in relentlessly.

He faced not just the collapse of a business, but the collapse of an image — the self he had constructed so carefully over decades.

In that moment of crisis, stripped of his false securities, he saw only despair. Unable to bear the weight of fear and humiliation, he chose to end his life by jumping into a river. The country mourned, the headlines screamed, but underneath, the movement of human sorrow remained unexamined.

Beyond the Event

After his death, his wife stepped in.
She did not withdraw into grief or bitterness. Instead, she took charge of the business. With quiet strength, she ensured that the employees — who had long depended on the company — did not lose their jobs.

In her action, there was a different quality. Not the drive of self-glorification, but a sense of responsibility, care, and compassion.

Krishnamurti often pointed out that we build our lives on becoming — on ambition, on comparison, on the endless desire to be more. In this becoming, there is always fear — fear of failure, fear of loss, fear of not being enough.

We do not see that this structure is fragile, like a house built on shifting sand. When circumstances change, the whole edifice collapses.

True security is not in wealth, status, or the praise of society. It is in understanding the movement of thought and desire within ourselves — seeing their nature, and in that seeing, being free of their hold.

The wife, in taking up the business with care for others rather than for self-image, embodied this insight in her own quiet way.

“When the self is absent, action is whole. In that wholeness, there is no sorrow, no pride — only the simple fragrance of love and compassion.”

“True security is not in what we possess or become, but in the deep understanding of the movement of the self.”

Questioner: Sir, I read a story about a wealthy businessman who built a large empire but later fell into deep debt. When the tax authorities pressured him with heavy penalties, he

ended his life. After his death, his wife took over the business and protected the employees. Why do such tragedies happen, and what does this reveal about our lives?

Answer: Let us look into it slowly and with care.
The businessman spent his life building wealth and an image of success. Society encourages this — to become something, to be admired, to accumulate.
In that process, the mind creates a centre — a self — which identifies with possessions, status, power.

Questioner: So, his identity was deeply tied to his success?

Answer: Yes.
When the business flourished, he felt secure and important. But this security was based on external conditions — money, approval, reputation.
When those conditions changed, that sense of self collapsed.

Questioner: Why did he choose death instead of facing the loss?

Answer: When we have invested our whole being into becoming something, the threat of losing it feels like death.
In his mind, to lose his business was to lose himself. He could not see life beyond that image
This shows how deeply fear and sorrow are tied to the structure of the self — the "me" that is always seeking to protect and perpetuate itself.

Questioner: Is this fear inevitable in all of us?

Answer: It is inevitable as long as we are living in psychological becoming — always trying to be something, to achieve more, to secure an identity.

Fear is born out of attachment to images and conclusions.

Questioner: But his wife acted so differently. How do we understand that?

Answer: Her action was of a different nature.
She did not act from an image of protecting her own ego or status. She stepped in to take care of the business and ensure the employees did not suffer.
There was no self-glorification, no display. There was responsibility and compassion.

Questioner: What makes such action possible?

Answer: When the mind sees the falseness of security in images and possessions, there is a different kind of clarity.
Out of that clarity, action is whole — not divided, not driven by fear or ambition.
It is action without the centre, without the "me." In that, there is a fragrance of love.

Questioner: But how do we see the falseness of security? It seems so real to us.

Answer: Look at it as it is.
Is money secure? It can be lost overnight. Is reputation secure? It changes with one word, one event.
Everything we cling to outwardly is impermanent. Seeing this deeply — not as an idea but as a living fact — is the beginning of freedom.

Questioner: Does this mean we should not work or build anything?

Answer: No, sir.

One must work, create, build — but without attachment, without seeking identity in it.
Do your work with love and excellence, but do not let it define who you are.
When the work is an expression of understanding, it is beautiful. When it becomes a means to become someone, it leads to sorrow.

Questioner: So true security is inward?

Answer: Yes.
True security is in freedom from the self — the centre that always craves, fears, and compares.
When that movement ends, there is a deep stillness. In that stillness, there is an unshakeable peace.

Can you look at your attachments — to your work, your family, your image — without judgment or resistance?
Can you see how they create fear and division?
In that simple seeing, perhaps a new quality of living can begin — a living without anchors in the false, a living beyond the self.

“When the self dissolves, there is no longer the fear of loss, nor the pride of gain — only a quiet, unmeasured joy in simply being and acting.”

9. Challenge and Awakening

“A mind that depends on a challenge to awaken is still half-asleep; true alertness flowers without a push, like a lotus opening to the morning sun.”

Do I need a challenge to keep me awake?

Most of us do. We are conditioned to wait for something — a crisis, a loss, a new ambition, a conflict — to disturb our sleep and force us into temporary attention.

We drift through life mechanically, hypnotized by routine, lulled by small pleasures, numbed by endless repetition. We find comfort in this sleep, for in it there is no need to question, no need to see.

When a challenge arrives — a harsh word, a failure, a moment of beauty, or the shock of death — we are forced, however briefly, into awareness. In that moment, we feel alive, alert, sensitive.

But if we depend on such disturbances to awaken us, we remain fundamentally asleep. We become like old clocks that only start ticking again when violently shaken.

The subtle dependence

Ask yourself: Why do I need an ideal, a book, a teacher, a conflict to feel alive?

If I need my wife or husband to provoke me into self-awareness, if I need spiritual heroes to inspire me, it means my mind is dull, inert.

True living is not a chain of reactions to challenges. It is not an endless dance between sleep and forced awakening.

Can the mind be awake without the whip of a challenge? Can it be alert without waiting for a shock?

The movement of partial response

When we do not respond completely to a challenge, trouble begins. We react only with a fragment of our being. Part of us resists, part of us conforms, part of us negotiates — this fragmentation is the seed of inner conflict.

This incomplete response leads to contradiction. We compromise, adjust, suppress, and in this tension we create confusion, sorrow, and disharmony.

A mind that responds fully is a whole mind — undivided, unconflicted. Such a response is immediate, natural, and leaves no residue of regret or fear.

Living without challenge

Is there a way of living where challenge is no longer necessary to feel awake?

Krishnamurti often spoke of choiceless awareness — a state where the mind is attentive not because of any external provocation, but because it sees the truth of its own condition.

Such a mind is like a flame burning without smoke. It is alive to each moment:

- The gentle rustling of leaves.
- The sudden flight of a bird.
- The quiet breathing of a sleeping child.
- The ache of loneliness.
- The wonder of the evening sky.

In this attentive state, there is no dependence on challenge, no need for friction to create clarity. The mind is sensitive because it is free, not because it has been forced.

Beyond stimulation

We are so addicted to stimulation — to excitement, to conflict, to drama — that we have lost the art of being fully present without them.

But when the mind begins to see the nature of its dependence, a new kind of stillness emerges. In that stillness, there is clarity, there is insight, and there is an effortless energy that does not fade.

Then life is no longer a series of challenges to overcome. It is an undivided movement — a silent dance of being.

Can you watch yourself without waiting for a challenge to jolt you?

Can you see the subtle ways in which the mind seeks stimulation to escape its own dullness?

Can you sit quietly, not expecting anything, simply listening to the hum of life around and within you?

In that quiet listening, there is an awakening untouched by time, beyond the push and pull of outer demands.

“A mind that lives in awareness needs no challenge to awaken; it is awake like the morning star, bright, silent, and eternal.”

10. Am I just a living entity born of my parents' sexual desire?

Answer: My friend, perhaps biologically that is true. You were born from the union of two bodies, and desire played a part in that.
But is that all you are?
Are you merely the result of an act, a mechanical event in time?

The reduction of life

When you say, "I am just a living entity born of sexual desire," you reduce this vast, mysterious movement of life to a mere biological incident.
Of course, there is a physical process — but to stop there is to remain on the surface.
Life is not merely a mechanical continuation of desire. It is an extraordinary, immeasurable movement — it includes beauty, sorrow, love, death, silence, and the unknowable mystery beyond all thought.

Seeing beyond the biological

If you only identify yourself with the body and its origins, you remain imprisoned in limitation.
You are not merely your body, nor your conditioning, nor your memories. You are the total movement of consciousness, which is as old as humankind — a river of desires, fears, joys, and sorrows.
When you look at yourself deeply, you begin to see the psychological structure: the "me" built out of thought, image, and experience.

Beyond the self

Krishnamurti might ask: Can you see that this "me" is not a fixed entity, but a movement — a process that is constantly becoming, grasping, comparing?

And can you see that beyond this movement of the self, there is a vast space, a silence untouched by thought?

In that silence, there is no "me" limited to a body born of desire. There is only pure being — alive, free, unbounded.

A different birth

You are born biologically, yes. But there is another kind of "birth": the awakening of intelligence, of love without motive, of compassion without boundaries.

When the mind is free of the burden of the past and the endless search for becoming, there is a new birth — a birth into choiceless awareness, into a life that is whole and sacred.

"You are not merely the result of an act of desire; you are the living flame of life itself, when the self is silent and the heart is open."

Questioner: Sir, someone once told me, "I am just a living entity born out of my parents' sexual desire." It sounded so final and limiting. What would you say to such a statement?

Answer: Let us look at it carefully, with affection and patience.

Biologically, of course, it is true. We are all born from the union of two bodies, and desire plays a role in that. But to stop there is to remain on the surface, to reduce this extraordinary mystery of life to a mechanical fact.

Questioner: Are you saying there is more to life than just its biological beginning?

Answer: Yes.
You see, when you say, "I am just a living entity born of desire," you are confining yourself to a very narrow view.
Life is not just a physical continuation. There is in each of us a vast field of consciousness — our thoughts, fears, pleasures, sorrows, hopes, and the subtle movement of becoming.

Questioner: But isn't it realistic to accept that we are simply physical creatures?

Answer: It is factual that we have a body, that we are conditioned biologically and culturally. But to say we are only that is to deny the immense depth and beauty of existence.
Look at a tree. It has roots, it needs earth and water — these are facts. But if you only see it as a piece of wood, you miss the grace of its movement in the wind, its silent offering of shade, its quiet presence.
Similarly, if you only see yourself as a product of sexual desire, you miss the subtle movements of thought, the possibility of love without attachment, the quiet joy of pure being.

Questioner: Why do we tend to reduce ourselves to such limited ideas?

Answer: Because it is easier to live with a fixed identity than to face the vastness of life.
The mind seeks certainty, and in reducing life to a formula — "I am this," or "I am only that" — it feels safe.
But that safety is an illusion. Inwardly, we remain restless, insecure, longing for something beyond.

Questioner: How do we move beyond this limited self-image?

Answer: First, by seeing it clearly.
See how thought creates images: "I am successful," "I am a failure," "I am born of desire," "I must become someone."
When you watch these movements without judging or trying to change them, a certain silence begins. In that silence, you discover that you are not merely your conditioning or your body.
There is a vast space within, beyond the movement of thought. In that space, there is freedom, a freshness untouched by the past.

Questioner: But isn't it difficult to see beyond our biological and psychological conditioning?

Answer: It is difficult only because we do not look directly. We are distracted by our endless desires, fears, ambitions.
When you truly look — without escape, without resistance — there is an immediate perception of the whole structure of the self.
In that seeing, the limitations begin to fall away naturally. You do not need to struggle to become something else.

Questioner: What is left when these limitations fall away?

Answer: There is pure being — a state without name, without centre, without boundaries.
In that being, there is love, not born of desire or need. There is compassion, not cultivated as an ideal, but flowing naturally.

Then, you are no longer merely a living entity born of an act; you are life itself, moving, flowering, dying, and renewing — beyond all measure.

Can you look at yourself without the label, without the image, without the story?
Can you see the movement of thought as it tries to reduce life to a small corner?
In that simple, clear seeing, perhaps you will touch something sacred, timeless — something that cannot be captured in words.

“When the self-image dissolves, you are not merely born of desire; you are the living movement of creation itself — vast, silent, and without end.”

11. On Freebies and True Freedom

“A mind that depends is a mind that cannot see clearly; only in freedom does love and intelligence flower.”

Questioner: Sir, in our society today, there is a growing trend of offering people freebies — free gifts, subsidies, handouts. It is said to help the poor and uplift society. What is your view on this?

Answer: Let us look at it carefully. Why do we give or accept such things? Is it out of love, or is there another motive?

Questioner: It is said to be compassion, to support those in need.

Answer: Compassion is not merely giving material things. Real compassion is to help another see, understand, and be free — not to make them dependent.

When you give in order to control, to win loyalty, or to secure votes, it is not compassion; it is a form of subtle violence.

Questioner: But surely helping people materially is necessary sometimes?

Answer: Of course, there is a place for helping — when it is out of love and without expectation. To feed a hungry person, to shelter someone in distress — that is natural, that is human.

But when giving is used as a means of creating psychological dependence, to make people submissive or compliant, then it destroys freedom.

Questioner: Do freebies not give security to the poor?

Answer: What kind of security? Outward security is necessary — food, shelter, clothing. But is there inward security in dependence?

When the mind depends on another for its livelihood, its opinions, its well-being, it loses the capacity to question, to stand alone, to see clearly.

Dependency breeds fear, and where there is fear, there can be no real security.

Questioner: How should one live, then?

Answer: By awakening intelligence and responsibility. When a mind understands itself, when it sees its own fears and desires clearly, there is a natural order and integrity.

Such a mind does not rely on gifts to shape its actions; it moves out of insight, not out of reward.

Questioner: But won't society collapse if people do not receive support?

Answer: We are not talking of necessary help in times of crisis, but of cultivating dependence as a policy.

A society that encourages people to depend on constant rewards creates psychological slavery. Such minds become afraid to question, afraid to move away from the giver.
A healthy society helps individuals to be inwardly free, to stand on their own inwardly, to be creative, to act out of love and understanding.

Questioner: So, giving must be without motive?

Answer: Yes. True giving has no shadow of the self behind it — no expectation, no hidden agenda. It is like a flower that gives its fragrance freely.

When there is no self, there is generosity without bondage.

Questioner: And what about the receiver? How should one receive?

Answer: To receive without dependence, without becoming psychologically tied to the giver.

When help is given, accept it with gratitude, but do not allow it to become a chain around your mind. See the fact of it, and remain inwardly free.

Questioner: So inner freedom is the real foundation?

Answer: Yes. Without freedom, there is no love, no intelligence, no true relationship.

A mind that is inwardly free is able to live in this world without being caught in its traps. It can receive and give without fear, without cunning, without creating psychological bondage.

Understand dependence, see how it arises, not merely at the level of material support but deeply — in our emotional needs, in our search for authority, in our craving for approval.

In that seeing, there is freedom. And in that freedom, there is the flowering of real compassion and love.

“Where there is dependence, love cannot be.
In freedom, there is pure giving, pure receiving,
and the quiet fragrance of a mind that stands alone.”

12. On Fate, Decision, and the Movement of Life

There were two incidents in my life.
Once, because of a late decision, I lost a great opportunity — a moment that might have changed the entire course of my journey.
At another time, when I had given up all hope and felt utterly alone, unexpected help arrived, unasked and unforeseen.

These incidents make one feel there must be some hidden force, some unknown fate guiding human life beyond our control.

The search for explanation

The human mind, conditioned for centuries, seeks reasons behind every event.
We want to believe there is a guiding hand, a cosmic plan, an unseen fate shaping our path. This desire for explanation offers comfort in moments of regret or helplessness.

When we lose an opportunity, we say, “It was fate.”
When unexpected help arrives, we say, “It was meant to be.”
But is this belief an actual truth, or is it an invention of a mind that cannot bear uncertainty?

The mind and psychological security

Krishnamurti often pointed out that our mind craves psychological security above all else.
The idea of fate offers a subtle form of security — it allows us to feel less responsible for our choices, to soften the sharp edges of regret, and to ease the burden of the unknown.

But in clinging to this idea, we may avoid seeing how our own conditioning, our fears, and our desires shape our decisions and responses.

Seeing the movement of life as it is

Instead of explaining life through fate, can we look at each moment as it arises?
When we miss an opportunity, can we observe without self-pity, without building stories of "what could have been"?
When unexpected help arrives, can we receive it with gratitude, without weaving it into a narrative of destiny?

Life is a vast, interconnected movement — complex, fluid, beyond complete comprehension. Trying to fix it into a pattern of fate may bring comfort but also limits our capacity to see clearly.

Freedom from dependence on fate

Krishnamurti suggested that freedom lies not in depending on fate or chance, but in understanding the workings of our own mind — the motives, fears, and comparisons that lead to hesitation or impulsiveness. When we see ourselves deeply, without judgment, there is clarity.
In that clarity, action becomes whole, not born of fear or imitation.
Then, whether an opportunity is missed or unexpected help appears, we meet it without inner resistance, without psychological conflict.

Living without the net of fate

To live without the idea of fate is not to live carelessly, but to live fully attentive to the present.

In that attentive living, there is no regret, no anticipation of reward, no escape into explanations.

Each event is simply a fact — to be seen, understood, and moved through with sensitivity and awareness.

"In seeing life without the veil of fate,
there is a quiet freedom,
a gentle acceptance of what comes and goes,
and in that acceptance,
the heart learns to meet each moment anew —
open, alive, whole."

Summary (as Krishnamurti might express it)

- Fate is often a comforting idea created by thought to avoid facing uncertainty.
- True freedom arises from observing the mind's conditioning and acting with clarity in the present.
- Life unfolds beyond our plans and explanations; meeting it with choiceless awareness is the essence of living fully.

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"When we look at life without the veil of explanation, each moment shines with its own light — beyond fate, beyond regret."

Questioner: Sir, there have been two incidents in my life that have made me wonder deeply.

Once, because I made a late decision, I lost a big opportunity. It seemed as though life had closed a door on me.
At another time, when I had given up all hope, unexpected help arrived, completely unasked for.

These incidents make me feel that perhaps there is some unknown fate that shapes human life. What do you say to this?

Answer: It is natural to look for explanations when life unfolds in ways we did not plan or imagine.

The mind seeks comfort in the idea of fate because it offers a sense of order in the midst of uncertainty and regret.

But let us look deeper. Why do we feel the need to explain these events as fate?

Questioner: Perhaps because we feel powerless. When we lose an opportunity, or when unexpected help comes, we feel these are beyond our control.

Answer: Yes. The mind is uncomfortable with not knowing. It wants to create a narrative — to say, "It was meant to be," or "It was my destiny."

But when we label something as fate, we may stop looking into the deeper movement of our own lives. We may avoid seeing how our decisions are shaped by fear, desire, comparison, or indecision.

Questioner: Then do you mean there is no fate at all?

Answer: It is not a matter of saying there is or there is not. Rather, can we look at life without the filter of explanation?

When you missed that opportunity, can you look at it without regret, without self-pity? Simply see it as a fact.
When unexpected help came, can you receive it without weaving a comforting story around it? Just see it as it is.

Life is a vast, interwoven movement — complex beyond our calculations. But our minds want to simplify it into cause and effect, fate and reward, success and failure.

Questioner: So, you are saying we should not look for meaning in these events?

Answer: We may look for meaning, but often it is an escape.

The real question is: can we see our own reactions — the hurt, the hope, the desire for security — without justifying or condemning them?

In that seeing, there is clarity. When the mind is clear, action is whole. It is not divided by comparison or fear of missing out.

Questioner: But when I miss something important, how can I not feel regret?

Answer: Regret arises when the mind lives in the past. It clings to an image of what "should have been."

If you see the fact without the story, there is no regret — there is only understanding.

Similarly, when unexpected help comes, we feel grateful, but often we also create dependency or build illusions around it. Can we receive it fully, with gratitude, and move on without clinging?

Questioner: What does it mean to move without clinging?

Answer: It means to live without carrying yesterday into today.

When you meet each moment without the burden of past disappointments or future hopes, you act from a place of wholeness.

Then life is not about fate or chance. It is about seeing clearly, acting without motive, and meeting what comes with an open heart.

Questioner: Is that what you mean by freedom?

Answer: Yes. Freedom is not freedom from external circumstances; it is freedom from psychological dependence on explanations, rewards, and results.

It is freedom from the idea that life must fit into a pattern of fate.

When the mind is free from the need to explain or justify, there is deep silence. In that silence, life is met directly, as it is — fresh, alive, sacred.

Watch your mind when it builds stories of fate. See the subtle desire for comfort, the fear of uncertainty.

In this gentle seeing, the stories lose their power, and what remains is simple, pure awareness.

Then life is no longer a series of missed or gained opportunities. It becomes a continuous flowering of the present moment.

“When the mind no longer weaves stories of fate,
each moment stands alone —
whole, unexpected, and complete in its mystery.”

13. Injustice

Questioner: Sir, someone has taken over my property. I have no power, no money to fight them. I feel angry, helpless, and deeply hurt. What should I do?

Answer: Yes, sir. This is a real and painful situation. Let us look at it together, not merely as a problem to be solved outwardly, but also inwardly, as an opportunity to understand ourselves more deeply.

Questioner: But it is so unfair! I have worked hard all my life, and now someone stronger comes and takes it. I feel completely lost.

Answer: Of course. One feels the injustice, the deep shock, and the sense of violation. That is natural. But if we only remain with anger and resentment, we create more suffering for ourselves.

Questioner: Should I just accept it and do nothing?

Answer: Acceptance does not mean resignation or becoming passive. You may still act as best as you can within your capacity — perhaps seek help, appeal to authorities. But inwardly, can you observe what this event is doing to your mind and heart?

Questioner: I feel bitterness, a burning desire for revenge.

Answer: Yes, sir. Can you look at that bitterness without judgment? Without saying, “I must not feel this,” or “I must punish them”? Just observe it, as you would watch a storm pass across the sky.

Questioner: But why should I let go of my anger? It feels justified.

Answer: Perhaps. But what does that anger do to you? It eats into you, it darkens the mind, it becomes another form of violence within. When you hold onto it, you remain a prisoner of the one who wronged you.

Questioner: Then what does it mean to be free in this situation?

Answer: It means to see that your true security is not in land, property, or possessions, but in a mind that is free from hate, fear, and dependence. The world may take away what you "own," but can it touch your inner freedom?

Questioner (quietly): That feels very hard to see when there is so much pain.

Answer: Yes, sir. Pain is there. But in that pain, there is also the possibility of deep understanding. You can either let pain turn into bitterness, or let it open you to a different dimension of being — one where compassion and intelligence flower.

Questioner: Are you saying I should not fight to get my property back?

Answer: I am not saying what you "should" or "should not" do outwardly. Do what is necessary and possible, without illusion. But inwardly, see if you can act without hatred, without letting your heart become hard.

Questioner: Then even if I lose everything outwardly, I can remain inwardly free?

Answer: Exactly. That freedom is the greatest wealth. It is not given by society, nor can it be taken away by anyone. In that freedom, there is great beauty, and perhaps, for the first time, a sense of real peace.

Questioner (after a pause): I see. I may try to recover what I can, but without letting my spirit be poisoned.

Answer (gently): Yes, sir. Outwardly act as best as you can, but inwardly watch, learn, remain uncorrupted by bitterness. Then you will discover a strength that no political or financial power can match — the strength of a heart that knows love and freedom.

True security is not in property or power, but in a mind that is clear, a heart that is free, and a life that stands untouched by bitterness.

In life, property and possessions can be taken, power can be lost, and outer securities can collapse. But if we guard the mind from hatred and keep the heart free of bitterness, we discover an unconditioned freedom — a quiet strength that no injustice can destroy.

This inner freedom is not an ideal or a distant goal; it is a living truth, available to anyone who dares to look deeply and live without the burden of resentment.

“You may lose what is outside you,
but do not lose that inner light
which no injustice can extinguish.”

14. Living without becoming

We often misunderstand living without becoming as laziness. To most of us, the idea of not striving, not pushing ourselves to become something better, sounds like a lack of discipline, a sign of indolence, or even moral failure. But let us look more deeply.

What is laziness? Laziness is a state of inertia, of inner resistance. It is a mind caught in confusion and contradiction. The lazy mind says, "I will do it tomorrow," or, "It is too difficult," and retreats into comfort, distraction, or sleep. Laziness is born of fear, of self-doubt, of the burden of inner conflict.

A lazy mind has no energy because its energy is constantly drained by its own internal contradictions and escapes. It is a state of mental dullness and heaviness. Laziness is not freedom from becoming; it is merely a refusal to act clearly, born out of psychological entanglement.

Now, what does it mean to live without becoming?

Becoming is the movement of the mind projecting itself into the future: "I must be better," "I will attain enlightenment," "I will achieve success and security." This constant movement away from what is toward what should be creates conflict, anxiety, and endless dissatisfaction.

When we see the falseness of this movement of becoming, not as an idea but as an actual fact in ourselves, there is a complete ending of psychological striving. This ending is not laziness; it is the beginning of true action.

A mind that is no longer driven by becoming is not dull; it is extraordinarily alive. It acts not from the urge to achieve or improve itself but from direct perception, from intelligence, from love. Such action is immediate, total, and free from inner conflict.

In this state, there is immense energy. All the energy that was previously wasted in conflict, in comparison, in the struggle to become, is now available. The mind is fresh, alert, and sensitive.

So, laziness is a state of confusion and passivity. It is a denial of life's challenges out of fear and inertia. Living without becoming, on the other hand, is a state of deep clarity and freedom. It is the cessation of psychological effort, not the cessation of action.

One lives fully in the present, meeting each moment as it is, without the distortion of what one hopes to gain or fears to lose. There is no heaviness, no resistance. Instead, there is a lightness of being, a gentle intensity, and a natural movement of compassion and creativity.

When one truly lives without becoming, there is no sense of future psychological achievement. There is only the immense beauty and simplicity of what is — seen, understood, and acted upon instantly.

Questioner: Sir, you often speak of living without becoming — without striving to be something. Doesn't that lead to laziness? Won't a person become passive, careless, or indifferent?

Answer: That is a very important question. Let us look at it carefully, not merely accept or reject it. What do we mean by laziness?

Questioner: I think laziness is simply not doing anything — avoiding effort, drifting without purpose.

Answer: Is that all? Or is laziness something deeper? A mind that is lazy is often heavy, confused, caught in conflict. It hesitates, procrastinates, and escapes into distraction. It is not quiet because it is free; it is quiet because it is dull, tired, burdened.

Questioner: So, laziness is more than just resting or not working?

Answer: Exactly. Laziness is not simply physical inaction. It is the inward state of a mind that resists seeing clearly, that avoids facing "what is." It hides behind excuses, fears, and self-deceptions. Such a mind lacks energy because its energy is consumed by conflict and escape.

Questioner: And living without becoming? How is that different?

Answer: Becoming is the psychological movement to become something — to become better, to attain an ideal, to achieve a future state. It is driven by comparison, fear, and desire. This movement creates inner conflict: "I am this, I must become that."

Questioner: So, if we stop becoming, does it mean we stop growing, stop improving?

Answer: You see, that is the subtle trap. We think that without becoming, there is no movement, no vitality. But when you deeply see the falseness of becoming, not as an idea but as a fact, there is an ending of that psychological struggle. In that ending, there is not passivity, but a different kind of movement — the movement of being.

Questioner: Could you explain that more?

Answer: When the mind is free from becoming, it is not driven by an image of what it should be. It sees clearly what is, and in that clarity, action arises naturally, without conflict. Such a mind is full of energy because it is no longer divided.

Questioner: So, there is still action?

Answer: Of course. Action without psychological becoming is pure, direct, and intelligent. It is not forced or motivated by fear or ambition. You act because there is understanding, not because you are trying to reach some future ideal.

Questioner: But in society, isn't striving necessary to improve oneself?

Answer: Improvement in the outer, technical sense — learning a skill, mastering a craft — is natural and necessary. But we are talking about psychological becoming: the endless inner urge to become something more, to achieve an imagined perfection. That is the source of conflict and sorrow.

Questioner: So, laziness is a state of inner resistance and confusion, while living without becoming is a state of clarity?

Answer: Precisely. Laziness wastes energy through avoidance and conflict. Living without becoming releases energy because the mind is no longer struggling. It is awake, watchful, sensitive. It meets each moment wholly.

Questioner: Then living without becoming is not inertia; it is a different kind of movement?

Answer: Yes — it is the movement of life itself, not distorted by desire and fear. In that state, there is a natural order, a quiet joy, a deep compassion. There is no compulsion to achieve a future image, and therefore no frustration, no disappointment.

Questioner: This feels very liberating. But why is it so difficult to live this way?

Answer: Because we are conditioned from childhood to compare, to compete, to always become. To end this conditioning requires deep insight and choiceless awareness — to see, without effort or judgment, the whole movement of becoming within oneself. In that seeing, there is freedom.

Questioner: So, truly, to live without becoming is to live fully?

Answer: Yes. It is to live with total attention, to respond freshly to each moment, without the burden of yesterday and the anxiety of tomorrow. In that lies the beauty and the sacredness of life.

15. The Art of Making Space

One must understand that clinging to activity until the last breath is often a subtle form of self-importance — the desire to remain relevant, to continue being needed, to sustain an image of usefulness.

When the older generation occupies all the space, what happens to the young minds waiting to unfold, to prove themselves, to bring fresh energy and insight? By holding on, we deny them the opportunity to grow, to learn, to step forward into their own light.

Moreover, if I were to continue working simply because I can, or because I fear stepping away, what meaning does that hold? Merely prolonging the activity of this body is not an achievement in itself. Living a hundred years means very little if that life does not serve, inspire, or create space for others.

We seem to worship longevity as an ultimate goal, without questioning its quality. What happens to a world crowded with those who insist on continuing without pause, driven by ambition or habit? The earth becomes dense, not just physically but psychologically — filled with minds that cannot let go, that fear ending.

True intelligence lies in knowing when to act and when to step aside, when to give space for renewal, for the new to flower.
Stepping away is not an act of resignation; it is an act of deep love and understanding — an expression of a mind that is not attached to position, image, or the continuity of self.

16. Humanity and the Challenge of Artificial Intelligence

Questioner: Sir, it seems that artificial intelligence will soon take over ninety percent of human work. What would you say to humanity facing this transformation, in the spirit of deep understanding?

Answer: Let us look at it together, slowly. When a machine or a system takes over most of our work, we naturally feel threatened. We ask, "What shall I do without work?" But behind this question lies something much deeper.

Questioner: What is that deeper movement, sir?

Answer: Our identity, our sense of worth, has been tied to what we do — our job, our profession, our achievements. Work has not only been a means of survival, but also a psychological anchor. When that is taken away, we feel empty, insecure, lost.

Questioner: Then is work only a way to fill this inner emptiness?

Answer: For most people, yes. Work gives structure to life, a reason to get up each morning, a way to feel important or useful. But this dependency also hides a deeper fear: the fear of simply being with oneself, without activity, without distraction.

Questioner: So, if AI takes over, what happens to our lives?

Answer: That is the challenge — and also a great opportunity. If most work is taken away, we are faced directly

with ourselves. We are forced to confront the emptiness we have long avoided through endless occupation.

Questioner: But what should we do then? How do we live?

Answer: The question is not merely what to do outwardly, but whether we can learn to live without escaping into activity. Can we discover what it means to just be — to observe, to listen, to live in deep relationship with nature, with people, with our own minds?

Questioner: But won't people become lazy, or fall into despair?

Answer: Laziness and despair come when there is no inward flowering, no inner clarity. If one begins to understand oneself, to see the whole movement of thought and desire, then out of that seeing arises a different kind of action — an action not born of compulsion or necessity, but of love and intelligence.

Questioner: So, you are saying this is an opportunity for an inner revolution?

Answer: Yes, exactly. When mechanical work is taken away, the mind is free to inquire into deeper questions: What is the meaning of life? What is love? What is death? What is beauty?

Questioner: And in such inquiry, a new way of living might emerge?

Answer: Precisely. A life not centred on becoming something or accumulating, but on understanding, on being fully present, on living in harmony with the whole. Then

work, if it exists, becomes an expression of that inner clarity, not a means of escape or self-definition.

Questioner: Thank you, sir. This turns a fear into a possibility.

Answer: Yes. When fear is understood, it becomes a doorway. And beyond that doorway lies freedom.

When the hands are no longer bound to endless labour,
can the heart learn to move without measure?
In the silent space beyond doing,
life may finally speak its true song.

LIVING UNDER FIRE

We live under the external fire of wars, conflicts, violence, exploitation—and we live under the internal fire of the self—of its desires, fears, and delusions. In this book, Dr. Venkata Rao Potluru challenges us to see both the outer fire and the inner fire of the self to which we are bound. He reveals the falsity of the self, exposing it as the source not only of outward conflagration but of the inner flame that consumes the individual mind and heart. And he offers a way of choiceless awareness that extinguishes the fire within one's own consciousness—and thus, in the consciousness of the world.